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दुर्लभ बौद्ध ग्रन्थ शोध पत्रिका

Journal
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51

दुर्लभ बौद्ध ग्रन्थ शोध विभाग
केन्द्रीय तिब्बती अध्ययन विश्वविद्यालय
सारनाथ, वाराणसी
2011

ध्रीः

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51

सम्पादक

ङवङ समतेन
कुलपति

एस० एस० बहुलकर
मुख्य सम्पादक



दुर्लभ बौद्ध ग्रन्थ शोध विभाग
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S. S. BAHULKAR
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विषयानुक्रमणी

नित्यानित्यविनिर्मुक्तान् नित्यानित्यप्रभावितान् ।
ये पश्यन्ति सदा बुद्धान् न ते दृष्टिवशं गताः ॥

समुदागमवैयर्थ्यं नित्यानित्ये प्रसज्यते ।
विकल्पबुद्धिवैकल्यान्नित्यानित्यं निवार्यते ॥

(लङ्कावतारसूत्र, 5.1–2)

भगवत्स्तुतिः

[इस अंक में 'भगवत्स्तुतिः' नामक पहला स्तोत्र राष्ट्रपालपरिपृच्छासूत्र के द्वितीय परिवर्त (म० सू० सं० 1, पृ० 155-157) से लिया गया है तथा 'तथागतस्तुतिः' और 'भगवत्स्तुतिः' नामक स्तोत्र सद्धर्मपुण्डरीकसूत्र (पृ० 106-107 तथा 109-110) के पूर्वयोगपरिवर्त से लिए गए हैं।]

वन्दामि गुणज्ञानसागरं नरवीरं
यस्य नास्ति समः कुतोऽधिकस्त्रिभवेऽस्मिन् ।
देवेन्द्रासुरराजसत्कृतं वरसत्त्वं
तृप्तिं नैति जनो निरीक्षतस्तव रूपम् ॥ 1 ॥

द्वात्रिंशत्तव कायलक्षणा सुविशुद्धा
मेरुर्वा वररत्नचित्रितः परिशुद्धः ।
श्लक्ष्णं काञ्चनवर्णसंनिभं जिनकान्तं
वन्दामि प्रियरूपदर्शनं मुनिकायम् ॥ 2 ॥

कल्पानचिन्त्य शताश्च कोटियो व्रतचीर्णा
बुद्धकोटिशताश्च सत्कृता बहुकल्पान् ।
यष्टा यज्ञशता अचिन्तियापरिमाणा
कायस्तेन तवाभिराजते अभिरूपः ॥ 3 ॥

दानशीलसमाधिप्रज्ञयापि च क्षान्त्या
वीर्यध्यानमुपायशोधितं तव रूपम् ।
चन्द्रार्कमणिद्युतिप्रभा न विराजि
शक्रब्रह्मप्रभा(भ) न भासते पुरतस्ते ॥ 4 ॥

रूपं दर्शयते मनोरमं जगदर्थे
प्रतिभासोदकचन्द्रसंनिभं यथ माया ।
सर्वास्वेव च दिक्षु दृश्यते जिनकायो
नो चा रूपप्रमाणु दृश्यते सुगतानाम् ॥ 5 ॥

तुषितेषु क्वचिदेव दृश्यसे निवसंस्त्वं
व्यूढमानश्च पुनः सुपाण्डरगजभूतः ।
मातुः कुक्षिगतश्च दृश्यसेऽपि च वीरः
सर्वत्रानुगतो महामुने नभतुल्यः ॥ 6 ॥

जातिं संदर्शयसे क्वचिद्भवान् दिशतासु
गच्छन् सप्त पदानि दृश्यसे क्वचिदुर्व्याम् ।
ज्येष्ठोऽहं सनरामरे जगे अतिदेवो
मोचिष्ये जग दुःखसागराद्गिर मुञ्चन् ॥ 7 ॥

धर्मसंशयु(यू) नास्ति ते मुने क्वचिदेव
शिक्षां चापि च लोक दृश्यते लिपिज्ञाने ।

शान्तं ध्यानसमाधिगोचरमनुप्राप्तं
स्त्रीणां मध्यगतश्च दृश्यसे क्वचिदेव ॥ 8 ॥

त्यक्त्वा मातपिता महीतले प्रमदाश्च
ज्ञातीन् शोकहतान् विमूर्च्छितान् विरुवन्तः ।
निष्क्रान्तो वनवासमीक्ष्यसे पदमेकं
देवाकोटिशतैः परिवृतो वरसत्त्वः ॥ 9 ॥

मारास्ते चतुरोऽपि निर्जिताश्चिरकालं
मारान् धर्षयमाण दृश्यतेऽपि च क्षेत्रे ।
चक्रं वर्तयसेऽप्यचिन्तियं पुरिमेण
चक्रं वर्तयमान दृश्यसे कृपया त्वम् ॥ 10 ॥

नित्यं शाश्वतदृष्टिसंज्ञितं जगदीक्ष्य
निर्वास्य इति वाच भाषसे परिषत्सु ।
संसाराभिरतं जगत्सततमीक्ष्य
शान्तां शीतगतिं च निर्वृतिं वदसि त्वम् ॥ 11 ॥

पुण्यज्ञानमुपायप्रज्ञतो न समस्ते
स्फुरसे कायप्रभाय त्वं मुने बहुक्षेत्रान् ।
भाषन्ते तव वर्णनायका दिशतासु
वन्दे त्वामसमन्तगोचरं मुनिराजम् ॥ 12 ॥

वन्दामोऽपि च धर्मतामखिलप्राप्तं
सर्वसत्त्वक्रियासु दृश्यसे यथ माया ।
न च तेऽस्त्यागमनं क्वचिद्गमनं वा
मायाधर्म सति प्रतिष्ठितमभिवन्दे ॥ 13 ॥

साधु त्वं नरवीर भाषसे वरमार्गं
बोधिर्येन वरा ह्यवाप्यते जगदर्थे ।
एतामप्यहमाशु धर्मतामनुबुद्धा
देशेयं नरवीरं धर्मतां जगदर्थे ॥ 14 ॥

सर्वज्ञं विगतज्वरं नरवीरं
यस्य नास्ति समः कुतोऽधिकस्त्रिभवेऽस्मिन् ।
स्तुत्वा पुण्यमुपार्जितं मया यदिह तेन
शान्तां बोधिवरामनुत्तरां स्पृशतु लोकः ॥ 15 ॥

[इति अर्चिष्मान् राजकुमारैः तथागतस्तुतिः]

•

तथागतस्तुतिः

महाभिषट्कोऽसि अनुत्तरोऽसि
अनन्तकल्पैः समुदागतोऽसि ।
उत्तारणार्थायिह सर्वदेहिनां
परिपूर्ण संकल्पु अयं ति भद्रकः ॥ 1 ॥

सुदुष्करा अन्तरकल्पिमान् दश
कृतानि एकासनि संनिषद्य ।
न च तेऽन्तरा कायु कदाचि चालितो
न हस्तपादं न पि चान्यदङ्गम् ॥ 2 ॥

चित्तं पि ते शान्तगतं सुसंस्थित-
मनिञ्ज्यभूतं सद अप्रकम्प्यम् ।
विक्षेपु नैवास्ति कदाचि पि तव
अत्यन्तशान्तस्थितु त्वं अनास्रवः ॥ 3 ॥

दिष्ट्यासि क्षेमेण च स्वस्तिना च
अविहेठितः प्राप्त इमाग्रबोधिम् ।
अस्माकमृद्धी इयमेवरूपा
दिष्ट्या च वर्धाम नरेन्द्रसिंह ॥ 4 ॥

अनायिकेयं प्रज सर्व दुःखिता
उत्पाटिताक्षी व निहीनसौख्या ।
मार्गं न जानन्ति दुखान्तगामिनं
न मोक्षहेतोर्जनयन्ति वीर्यम् ॥ 5 ॥

अपाय वर्धन्ति च दीर्घरात्रं
दिव्याश्च कायाः परिहाणधर्माः ।
न श्रूयते जातु जिनान शब्द-
स्तमोन्धकारो अयु सर्वलोकः ॥ 6 ॥

प्राप्तं च ते लोकविदू इहाद्य
शिवं पदं उत्तम नास्रवं च ।
वयं च लोकश्च अनुगृहीतः
शरणं च त्वा एति व्रजाम नाथ ॥ 7 ॥

[इति षोडशराजकुमारैः तथागतस्तुतिः]

•

भगवत्स्तुतिः

आश्चर्यभूतो जिन अप्रमेयो
उत्पन्न लोकस्मि हितानुकम्पी ।
नाथोऽसि शास्तासि गुरूसि जातो
अनुगृहीता दशिमा दिशोऽद्य ॥ 1 ॥

पञ्चाशती कोटिसहस्त्रपूर्णा
या लोकधातून इतो भवन्ति ।
यतो वयं वन्दन आगता जिनं
विमानश्रेष्ठान् प्रजहित्व सर्वशः ॥ 2 ॥

पूर्वेण कर्मेण कृतेन अस्मिन्
विचित्रचित्रा हि इमे विमानाः ।
प्रतिगृह्य अस्माकमनुग्रहार्थं
परिभुञ्जतां लोकविदू यथेष्टम् ॥ 3 ॥

यदि वा भवेद् बुद्ध नरेन्द्रराजा
उत्पन्नु लोकस्मि कहिंचिदद्य ।
यस्यो निमित्तं इममेवरूपं
श्रिया दशो दिक्षु ज्वलन्ति अद्य ॥ 4 ॥

[इति महाब्राह्मणैः भगवत्स्तुतिः]

●

Re-editing Buddhist Sanskrit Texts

Some General Remarks and the Case of the Sūtra of Golden Light (*Suvarṇabhāsottamasūtra*)

— MICHAEL HAHN—

[After a brief description of the extant corpus of the Indian Buddhist literature the plan of re-editing the "Buddhist Sanskrit Texts" in an improved and enlarged format is discussed. The recent Indian re-edition of Āryaśūra's *Jātakamālā* by Hendrik KERN and its English translation by Jacob Samuel SPEYER is criticized as a model of how not to proceed. The difficulties of re-editing the *Suvarṇabhāsottamasūtra* on the basis of faulty manuscripts, despite the excellent work done by Johannes NOBEL and Prods Oktor SKJÆRVØ, are illustrated by the discussion of the first four stanzas from chapter 18. The great value of the Tibetan translations for establishing a correct Sanskrit text is demonstrated by a wrongly edited stanza from the *Saṅghabhedavastu* of the *Vinayavastu* of the Mūlasarvāstivādins. The paper concludes with specimens from Nobel's and SKJÆRVØ's editions of the *Suvarṇabhāsottamasūtra*.]

When Bhikkhu PASADIKA, Mitsuyo DEMOTO-HAHN and I visited the Central Institute of Higher Tibetan Studies in 2005, its director Ven. Geshe Ngawang SAMTEN informed us about his plan to re-edit the texts (or some of the texts) contained in the series "Buddhist Sanskrit Texts" in an improved and enlarged format. He asked us for our opinion and also whether we would be interested to take part in this project. We all definitely supported his plan and agreed to collaborate. It was a welcome coincidence that we had already been working or planning to work on texts that can be included in the new series: Bhikkhu PASADIKA intended to prepare a new edition of the Mahāyāna Sūtra *Kāśyapaparivarta*, Mrs. DEMOTO-HAHN has intensively studied the transmission of *Avadānaśataka* in Sanskrit, Tibetan, and Chinese and is in a position to improve upon the edition of SPEYER, and I was considering to re-edit the *Suvarṇabhāsottamasūtra* which had been edited by Johannes NOBEL, my pre-predecessor on the chair of Sanskrit at the University of Marburg in 1937. Before turning to the actual state of these projects, I first say a few general words about the project as I see it.

Today, students of Buddhist literature have access to quite heterogeneous source material. The oldest systematic collection of Buddhist

scriptures is the canon of the Theravāda school, transmitted in the canonical language Pāli. The most comprehensive survey of the extant canonical and post-canonical Pāli literature can be found in Oskar VON HINÜBER's masterly monograph *A Handbook of Pāli Literature*, Berlin 1996, 2000^2. It contains bibliographical references to all the relevant primary and secondary sources. Apart from the earlier so-called oriental editions prepared in Theravāda countries we have the romanized editions and translations of Pāli texts at our disposal that were prepared by the Pali Text Society. As a young student I believed that these were the final editions of the texts, fully documented with critical apparatuses and beyond the scope of substantial improvement. The last 50 years, however, brought great progress in the fields of Pāli and Middle Indic philologies, the history of Buddhism and the discovery of many new Buddhist texts, and thus proved my first impression to be completely wrong. Most of the texts require revised editions due to new source material and our better understanding of the philological and historical background of these texts. Nevertheless, the Pāli canon remains the relatively best explored source. Moreover, it is accompanied by many valuable research tools like various dictionaries, concordances, individual studies, and even a journal devoted mainly to texts written in Pāli. The study of the Pāli scriptures is now greatly facilitated by its electronic version, which allows easy searching and cross-checking for words, terms, and parallels.

It is well-known that the Pāli canon is the only completely preserved canon of any Buddhist school. As for the numerous other schools we know of, their scriptures are either entirely lost or only partly preserved, in many cases only in a fragmentary form. Nevertheless, the notion of 'canon' is also used for two other old and voluminous collections: the Chinese and Tibetan *tripiṭaka*s. The term *tripiṭaka* is, of course, misleading, since it does not have the same connotation as Pāli *tipiṭaka*, which designates the three "baskets" in which the scrolls of *vinaya*, *sutta*, and *abhidhamma* texts were preserved. It is only because of the comparable size of the two other collections that this term is used. Both of these collections are of an extremely heterogeneous nature as far as their content is concerned. They contain canonical and non-canonical texts and by far not all of them can be characterized as Buddhist or even as Indian works. Their main importance lies in having preserved a multitude of works that are lost in India. And even if the Sanskrit originals of some of these texts

have survived in Nepal, Central Asia, various parts of West Asia, or Tibet, the Chinese and Tibetan translations still provide a great help for establishing and understanding these texts because most of the original texts are no longer embedded in a living tradition and their authoritative exegesis.

The older of these two collections is the Chinese *tripiṭaka*, which contains in its first 32 volumes some 1,700 works either translated from Indian languages or belonging to their authoritative interpretation by Buddhist monks. It is documented in various Chinese and Korean editions since the 12th century. About one century ago, Japanese scholars prepared the so-called Taishō edition of the Chinese *tripiṭaka*, which can be ranked with the Pāli canon as edited by the Pali Text Society: a very good and careful, but not yet final edition. Thanks to the *Chinese Buddhist Electronical Tripiṭaka Association* (CBETA), a searchable version of this canon is now within the easy reach of every interested scholar.

The Tibetan Buddhist canon with its almost 5,000 works (in the Peking edition) is by far the most valuable research tool for the exploration of the Indian Mahāyāna and Vajrayāna literatures, as well as of numerous other fields. Many of the Tibetan xylographic editions have meanwhile been scanned and can thus be comfortably used by scholars. So far, however, no searchable text exists. I have repeatedly heard that it is being prepared by Tibetan monks in South India, but I have no reliable information about the actual state of this project. It would be a great progress if the Tibetan Tripiṭaka became as easily searchable as are the Pāli and the Chinese *tripiṭaka*s.

Compared to these three voluminous collections, the corpus of edited Buddhist texts composed in Sanskrit, Buddhist Sanskrit, or Middle Indic languages is comparatively small. In the beginning, Nepal was the main source of manuscripts and the early editions of Buddhist Sanskrit texts are almost exclusively based on manuscripts from Nepal. Thanks to the work of the *Nepal-German Manuscript Preservation Project* (NGMPP), which was run from 1970 until 2001, most of the manuscripts and documents in Nepal are now preserved on microfilm, copies of which can be ordered by any interested scholar. A list of titles of all the manuscripts microfilmed under the project is available on CD ROM and through the internet. A detailed catalogue is currently under preparation by

the *Nepalese-German Manuscript Cataloguing Project* (NGMCP) under the guidance of Harunaga ISAACSON and Albrecht HANISCH.

Later remnants of Buddhist texts composed in various languages were found in Central Asia and brought to England, France, Germany, Russia, and Japan. The texts found in Central Asia differ from those preserved in Nepal in that most of them belong to the Sarvāstivāda tradition. Most of the fragments brought to Germany are available through published monographs and papers of a high quality. A rather comprehensive survey of the manuscript remains from Central Asia is currently being prepared by Klaus WILLE from Göttingen, who has already published several volumes of the series *Sanskrittexte aus den Turfan-Funden* [Sanskrit Texts from the Turfan Findings]. In addition to the catalogue volumes, the *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden* [Sanskrit Dictionary of the Buddhist Texts From the Turfan Findings] is now nearing completion. Its 21st fascicule begins with **ya* and ends with *varṇa-vat*. Siglinde DIETZ, who is also participating in this workshop, has been a collaborator in this project for 23 years.

Currently, a group of scholars directed by Seishi KARASHIMA from Sōka University in Japan is doing an outstanding work in editing or re-editing the fragments of Sanskrit texts from Central Asia preserved in the British Library.

A most welcome complement to the Buddhist Sanskrit texts from Nepal and Central Asia is the huge so-called "Gilgit manuscript," discovered in the northern part of Kashmir (now under the control of Pakistan) in 1931, which contains more than 50 different works (or fragments of works) written on birch bark. Large portions of this precious document have already been edited thanks to the efforts of the Indian scholar Nalinakhsa DUTT, but only few in a satisfactory manner. Laudable exceptions are the monographs that follow the tradition of the edition of texts from Central Asia as established by Heinrich LÜDERS and continued by Ernst WALDSCHMIDT and his many talented students. The work of the disciples of late Jan Willem DE JONG from Canberra deserves a special mention. Unfortunately, several of the valuable editions are still unpublished, though prepared more than thirty years ago. Most of the earlier Indian editions have to be revised. The content of the Gilgit manuscript has been described in a short monograph by Oskar VON HINÜBER already 30 years ago: *Die Erfor-*

schung der Gilgit-Handschriften [= The Study of the Gilgit Manuscripts.] (*Funde buddhistischer Handschriften, I*), Göttingen 1979. A thoroughly revised and improved edition, which will replace the earlier one, has been presented at a conference on Buddhist Sanskrit manuscripts held at Stanford University in June of 2009. It is currently in print in the proceedings of that conference.

Since the thirties of the last century, scholars are aware of the fact that many Sanskrit manuscripts have been preserved in Tibetan monasteries. This is the great merit of the Indian scholar and writer Rāhula SĀṄKṚTYĀYANA, who during his four expeditions to Tibet had photographed, copied, or listed a great number of Buddhist works that were thought to be irretrievably lost or were entirely unknown. SĀṄKṚTYĀYANA, as well as his Indian colleagues, greatly obliged the scholarly world by making their findings rapidly known through their editions many of which appeared in the *Tibetan Sanskrit Works Series* that is edited by the K. P. Jayaswal Research Institute in Patna. This was a formidable task since many of the photographs are extremely difficult to read because of the very peculiar circumstances under which they were taken. Thanks to the initiative of the late Gustav ROTH from Göttingen, copies of the so-called Patna Collections were prepared for the Indological Institute of the University of Göttingen. In 1994, Frank BANDURSKI prepared a detailed description of this collection and its successive exploration under the title *Übersicht über die Göttinger Sammlungen der von Rāhula Sāṅkṛtyāyana in Tibet aufgefundenen buddhistischen Sanskrit-Texte* (*Funde buddhistischer Sanskrit-Handschriften III*). [= Survey of Göttingen Collection of the Buddhist Sanskrit Texts Discovered in Tibet by Rāhula Sāṅkṛtyāyana (Findings of Buddhist Sanskrit Manuscripts III).] This is part of the larger joint publication *Untersuchungen zur buddhistischen Literatur* [= Researches on Buddhist Literature.], by F. BANDURSKI, Bhikkhu PASADIKA, Michael SCHMIDT, and Bangwei WANG.

The exploration tours of Rāhula SĀṄKṚTYĀYANA were later repeated by the great Italian scholar Giuseppe TUCCI. Francesco SFERRA has published a comprehensive list of the texts microfilmed by TUCCI in Tibet in his paper "Sanskrit Manuscripts and Photographs of Sanskrit Manuscripts in Giuseppe Tucci's Collection," in *Manuscripta Buddhica I. Sanskrit Texts from Giuseppe Tucci's Collection. Part I*, ed. by Francesco SFERRA, Roma 2008, pp. 15-78.

For a long time it was not clear whether these precious manuscripts had survived the persecution of Tibetan culture during the so-called 'Cultural Revolution,' which should actually be labelled 'Cultural Holocaust.' Only in the eighties of the last century it gradually leaked out that almost all the manuscripts mentioned by Rāhula SĀṄKṚTYĀYANA had been saved thanks to the wisdom and responsibility of a few high-ranking Chinese politicians who had not fallen victim to the general hysteria of that terrible time. We learned that many manuscripts had been brought to Beijing before they were later returned to Tibet. An unofficial list of these manuscripts mentions many new manuscripts, several of which are of utmost importance for the history of Indian and Buddhist literature. This list is now generally accessible in the paper "Some Remarks on the Sanskrit Manuscript of the Mūlasarvāstivāda-Prātimokṣasūtra Found in Tibet" by Haiyan HU-VON HINÜBER in *Jaina-Itihāsa-Ratna*, the fifth and the last felicitation volume for the late Gustav ROTH, Marburg 2006. (Indica et Tibetica, 47), pp. 283-337, especially pp. 297-334.

While the number of items in this list is 259, we now know that the actual number of Sanskrit manuscripts preserved in Tibet is much higher. There exists an unofficial catalogue that lists more than 1,000 texts, and even this is said to be only a part of what is still extant. Taking into consideration the old age of most of these manuscripts, it seems not exaggerated to state that this is most likely the most voluminous and valuable collection of Buddhist works in Sanskrit in the world. Access to individual texts is still very difficult or entirely impossible. However, various projects of cooperation between institutions of the "Tibetan Autonomous Region in the People's Republic of China" and various research departments in Japan (Tokyo), Austria (Vienna), and Germany (Hamburg) have already been launched and the first results of these joint endeavours have been published. Much has been achieved by the persistent efforts of Ernst STEINKELLNER. His work is now being continued by Helmut KRASSER, who in his contribution to this volume informs us about some aspects of the work done in Vienna.

A completely new field of Buddhist studies is the analysis of early Buddhist works discovered in Pakistan and Afghanistan. These texts written in the archaic Middle-Indic language labelled Gāndhārī seem to represent the oldest tangible stratum of Buddhist literature. The two main re-

search centres dealing with Gāndhārī works are the University of Washington, Seattle, USA, and the Free University in Berlin, Germany. Despite their great importance these texts do not belong to the focus of the present volume because they are usually in a very fragmentary state that allows no continuous reading.

This is the general background or context into which the plan of re-editing some important Buddhist texts is to be placed. Now I briefly discuss the series *Buddhist Sanskrit Texts* that Geshe Ngawang SAMTEN took as a model for the new project.

The series was launched in 1958 with a re-edition of the *Lalitavistara* as vol. 1 and came to a standstill in 1970, when the second volume of the *Mūlasarvāstivādavinaya* and the first volume of the *Mahāvastu* appeared. The second volume of the *Mahāvastu* was released 33 years later, in 2003. The original plan, as printed in vol. 1, comprised the following volumes:

I *Nava dharmāḥ*

1 *Lalitavistaraḥ*

2 *Samādhirājasūtram*

3 *Laṅkāvatārasūtram*

4 *Aṣṭasāhasrikā Prajñāpāramitā*

5 *Gaṇḍavyūhasūtram*

6 *Saddharmapuṇḍarīkasūtram*

7 *Daśabhūmikasūtram*

8 *Suvarṇaprabhāsasūtram*

9 *Tathāgataguhyakam*

II *Mādhyamikamateḥ*

10 *Madhyamakaśāstraṃ Nāgārjunīyam, ācāryaCandrakīrtiviracitayā Prasannapadākhyavyākhyayā saṃvalitam*

11 *Śikṣāsamuccayaḥ Śāntidevaviracitaḥ*

12 *Bodhicaryāvatāraḥ Śāntidevaviracitaḥ Prajñākaramativiracitayā Pañjikākhyavyākhyayā saṃvalitaḥ*

III *Yogācāramateḥ*

13 *Sūtrālaṃkāraḥ ācāryĀsaṅgaviracitaḥ*

IV *Vinayāḥ*

14-15 *Mahāvastu — Lokottaravādināṃ vinayaḥ*

16 *Mūlasarvāstivādināṃ vinayaḥ* (Gilgit Mss.)

V *Mahāyānasūtrasaṃgrahaḥ*

17 *Prathamaḥ khaṇḍaḥ — Vajracchedikā, Sukhāvatīvyūhaḥ, Kāraṇḍavyūhaḥ, Rāṣṭrapālaparipṛcchā, Śālistambasūtram, Pratītyasamutpādasūtram*

18 *Dvitīyaḥ khaṇḍaḥ — Anyeṣāṃ sūtrāṇāṃ saṃgrahaḥ*

VI *Avadānasaṃgrahaḥ*

19 *Avadānaśatakam*

20 *Divyāvadānam*

21 *Jātakamālā* (*Bodhisattvāvadānamālā*) *Subhāṣitaratnakaraṇḍakakathā ca Āryaśūraviracitā*

22-23 *Avadānakalpalatā Kṣemendraviracitā*

VII *Prakīrṇagranthāḥ*

24 *Mahāyānastotrasaṃgrahaḥ*

25 *Aśvaghoṣagranthāḥ — Buddhacaritam, Saundaranandam, Śāriputraprakaraṇam*

The original programme was only slightly changed. Vol. 17, the first part of the *Mahāyānasūtrasaṃgrahaḥ*, was considerably enlarged and now comprises 22 individual texts; most likely all that was originally conceived for vols. 17 and 18. Vol. 18 is filled by the voluminous *Mañjuśrīmūlakalpa*. The last section, *Prakīrṇagranthāḥ*, did not appear. This is not such a great pity because the two *mahākāvya*s by Aśvaghoṣa as edited by Edward Hamilton JOHNSTON are easily accessible in their Indian reprints and a valuable collection of Buddhist hymns was compiled by Janardan Shastri PANDEYA from the Central Institute of Higher Tibetan Studies and published by Motilal Banarsidass in 1994.

One has to admit that this was a reasonable and well-chosen plan and one can but admire the speed in which it was accomplished. This is

mainly due to the fact that the series basically consists of reset reprints of existing editions. The main burden of preparing the re-editions of these texts lay in the hands of two renowned scholars: Parashurama Lakshman VAIDYA and Sitansusekhar BAGCHI. Obviously, the main purpose of this undertaking was to make those important editions of Buddhist texts accessible again to students and scholars that had gone out of print or become rare and costly. It has to be acknowledged that the series also contains some *editiones principes* or first editions of texts, e.g. the *Subhāṣitaratnakaraṇḍakakathā* attributed to, but certainly not by, the famous poet Āryaśūra in vol. 21 (*Jātakamāla*), or Nos. 9 and 19 in the *Mahāyānasūtrasaṃgrahaḥ*, the *Madhyamakaśālistambasūtram* and the *Arthaviniścayasūtram*.

The easiest way to accomplish this goal would have been a photomechanical reprint of the original editions, as it was later done with other series such as *Bibliotheca Buddhica*, individual texts, e.g., Johnston's editions of Aśvaghoṣa's *Buddhacarita* and *Saundarananda*, or journals such as *Journal of the Pali Text Society*. In that case, readers would have had access to all parts of the *editio princeps*, the introduction, the description of the manuscripts used for the edition, the full critical apparatus etc. Nevertheless, the editors of the series chose a different approach. They obviously attempted at finding a compromise between the needs of students and scholars. Students are provided with an affordable edition and a neatly printed text, which does not distract them from their main concern of being introduced to the content of the work. The scholar receives some additional information in the form of brief, but scholarly introductions, and selected footnotes and comments. The scope and quality of this additional information varies greatly. Occasionally it is close to a scientific edition, in other volumes it is entirely lacking, thereby creating the wrong impression that all the textual problems are more or less solved. In most cases, the volumes of the series are sufficient for getting informed about a certain problem. When writing an in-depth study, however, one has to inform oneself about the quality of the edition, the source material used for it, whether all the known sources have been used, whether new material has turned up etc.

As for the texts edited in the series *Buddhist Sanskrit Texts*, the conditions are quite different. We have texts that are based on a *codex*

unicus, a single manuscript, e.g., Nāgārjuna's *Ratnāvalī*, or the *Vinayavastu* of the *vinaya* of the Mūlasarvāstivādins. Such a manuscript can be excellent, of mediocre, or of poor quality. Other editions are based on a multitude of manuscripts. Here the transmission can be straightforward or contaminated. Until recently there was no way to find out whether the source material used for an edition was good and representative or just a single straw from a haystack. In former times it was not systematically checked whether there existed Tibetan or Chinese translations of the text one was studying or editing. In many cases these valuable sources were not taken into consideration. Famous examples of this kind of omission are the first editions of the *Buddhacarita* by Edward Byles COWELL, the *Divyāvadāna* by COWELL and NEIL, the *Jātakamālā* by Hendrik KERN, the *Lalitavistara* by Rajendralal MITRA and later by Salomon LEFMANN. At that time few scholars of Sanskrit had a sufficient command of classical Tibetan and Chinese.

Now the situation has changed dramatically, thanks to the broadening of our knowledge and the various discoveries and projects I mentioned in my introduction.

Instead of attempting at formulating the editorial principles of the planned series and giving a long list of recommendations of what should be taken into consideration (most of them are generally known) I would like to point to one example of what should be avoided when preparing an edition. In 2007, a beautiful book was published by Akshaya Prakashan in Delhi, as vol. 1 of the new series *Prācya-Manīṣā Classics*: *The Jātakamālā of Āryaśūra*, edited by Satkari MUKHOPADHYAYA. It contains the reset text of the *editio princeps* by Hendrik KERN, first printed in 1891 as vol. 1 of the famous *Harvard Oriental Series*. It is accompanied by J. Jacob Samuel SPEYER's English translation, which was first published in 1895. The quality of the paper and the binding of the book are superb and the Sanskrit text seems to be almost free of printing mistakes. Nevertheless, all the skills and energy of the editor and publisher were devoted to the wrong object, which I explain in the following.

Both works reprinted in this volume were major accomplishments of leading scholars of their time, more than one hundred years ago. However, they have become hopelessly outdated by now, and should be reprinted, if ever, only for historical reasons, such as, for instance, COW-

ELL's edition of the *Buddhacarita*. KERN could use for his edition only three recent Sanskrit manuscripts of rather poor quality. Since he did not know Tibetan, he could not make use of the excellent Tibetan translation. Other ancillary sources were entirely unknown to him. When in the eighties of the last century the British scholar Peter KHOROCHE decided to embark on a new English translation of Āryaśūra's work, he immediately felt that in several places the Sanskrit text could not be correct and began to search for other manuscripts. He discovered, by himself and with my help, two much older and better manuscripts of Nepalese origin, the manuscript of a fragmentary *ṭīkā*, and moreover consulted the fragments of even older manuscripts from Central Asia. In 1985 and 1986 he published variant readings from the *ṭīkā* and the two old manuscripts. His new English translation appeared under the title "Once the Buddha was a Monkey" in 1989.

Another important step forward was the Ph. D. thesis of Ratna BASU (Bonn 1988). Besides a literary study of the *Jātakamālā*, it contains the first complete edition of the fragmentary Sanskrit *ṭīkā* and of Vīryasiṃha's brief *Jātakamālāpañjikā*, which is available only in its Tibetan translation. Unfortunately, these two editions were never revised for publication.

Inspired by Peter KHOROCHE's work, I began to study legends 6, 10, 33, and 34 in the light of the new sources to which three Tibetan sources were added: the Tibetan translations of Āryaśūra's work, as well as of the lost commentaries by a certain Dharmakīrti and Vīryasiṃha's *Pañjikā*. The results of my studies were published in three papers (in English), one of them in India. The new sources allowed correcting 8 to 9 mistakes per page of KERN's edition. From that I extrapolated that KERN's text might contain up to 2,000 wrong readings. Therefore I recommended a new edition of the first 15 legends of Āryaśūra's work as a possible topic for the Ph. D. thesis of Albrecht HANISCH. The first part of his new edition (legends 1 to 15) was published in two volumes in 2005. The second part (legends 16 to 23) is now being prepared for publication. No need to emphasize that HANISCH would be the ideal editor of Āryaśūra's masterwork in the planned series. We also expect from him the first translation of the whole work into German.

All the improvements on the text of the *Jātakamālā* were completely ignored by our colleague MUKHOPADHYAYA, although they were

published in English in international journals and a short monograph by Peter KHOROCHE, and despite the fact that MUKHOPADHYAYA was aware of them. In his preface he writes: "We could not, however, incorporate the results of Peter KHOROCHE's research on the readings of the *Jātakamālā*, since we could not contact him for his permission." I have two objections to his argument: 1) In the year 2006 or 2007, when his lines were written, it would have required less than one day to contact Peter KHOROCHE through his publisher via the internet. 2) If I am not completely mistaken, it is not required to ask any author for his permission to quote and use the published results of his research.

I am afraid that MUKHOPADHYAYA's lines might only be some kind of excuse for his unwillingness to consult and assess the new readings communicated by Peter KHOROCHE because that would have entailed making comparisons and decisions and eventually study the other available sources mentioned above.

I have given this example in some detail because it is absolutely necessary that any new edition has to make use of all the previous research on that particular text. Otherwise it will be useless and not deserve its name.

This brings me to the case of the planned new edition of the *Suvarṇabhāsottamasūtra*, which is one of the nine *dharmas* of Nepalese Buddhism and was therefore included into the first section of *Buddhist Sanskrit Texts*. The text was edited twice in the thirties: by the Japanese scholar Hokei IDZUMI (Kyoto 1931) and by the German scholar Johannes NOBEL (Leipzig 1937). The *Buddhist Sanskrit Texts* edition is based on the former one, although NOBEL'S edition is by far the better one. It is, in fact, one of the most detailed editions of a Buddhist Sanskrit text, because it takes into consideration all the available sources: the Sanskrit manuscripts, the various Tibetan and Chinese translations, as well as the fragments of the Central Asian version. NOBEL's edition consists of five volumes:

1) *Suvarṇabhāsottamasūtra. Das Goldglanzsūtra. Ein Sanskrittext des Mahāyāna-Buddhismus.* Hrsg. von Johannes Nobel, Leipzig 1937. LIII, 276 pp.
   [This is the edition of the Sanskrit text.]

2) *Suvarṇabhāsottamasūtra. Das Goldglanzsūtra. Ein Sanskrittext des Mahāyāna-Buddhismus. Die tibetischen Übersetzungen mit einem Wörterbuch.* Erster Band. *Die tibetischen Übersetzungen.* Leiden, Stuttgart 1944. XXIX, 308 pp.
[These are the two Tibetan translations from the Sanskrit.]

3) *Suvarṇabhāsottamasūtra. Das Goldglanzsūtra. Ein Sanskrittext des Mahāyāna-Buddhismus. Die tibetischen Übersetzungen mit einem Wörterbuch.* Zweiter Band. *Wörterbuch Tibetisch-Deutsch-Sanskrit.* Leiden 1950. IX, 234 pp.
[This is a dictionary Tibetan-German-Sanskrit of the *Suvarṇabhāsottamasūtra*.]

4) *Suvarṇabhāsottamasūtra. Das Goldglanzsūtra. Ein Sanskrittext des Mahāyāna-Buddhismus. I-Tsing's chinesische Version und ihre tibetische Übersetzung.* Erster Band. *I-Tsing's chinesische Version.* Leiden 1958. LXII, 366 pp.
[This is an annotated German translation of I-Tsing's Chinese version.]

5) *Suvarṇabhāsottamasūtra. Das Goldglanzsūtra. Ein Sanskrittext des Mahāyāna-Buddhismus. I-Tsing's chinesische Version und ihre tibetische Übersetzung.* Zweiter Band. *Die tibetische Übersetzung.* Leiden 1958. CII, 334 pp.
[This is an edition of the Tibetan translation of I-Tsing's Chinese version.]

Thus, the entire treatment of the *Suvarṇabhāsottamasūtra* comprises more than 1,500 pages. As a whole, it is an exemplary masterpiece of the exhaustive treatment of a Buddhist Sanskrit text and I strongly recommend everybody intending to work in similar lines studying it thoroughly. Neither the fact that these books are out of print nor their being written in German should be an obstacle. Nowadays these books can be studied electronically, and even without knowledge of German one can figure out their methodology by studying the layout, arrangement and critical apparatuses.

The perfect format of these works could suggest that it should be a simple task to prepare a new Indian edition of the text. Unfortunately, this is not the case. This is mainly due to the poor transmission of the Sanskrit

text that became corrupted already before it was translated into Tibetan at the beginning of the ninth century. Thereafter the Sanskrit text deteriorated more and more and no good Sanskrit manuscript has survived. NOBEL himself admits in his introduction:

> "The plan to edit the Sūtra of Golden Light in a scientifically reliable form was conceived more than ten years ago when I first studied in greater detail this work that in the so-called 'Northern Buddhism' has always played a particularly prominent role. In the beginning, however, I have not been fully aware of the difficulties of preparing a critical edition of the *Suvarṇabhāsottamasūtra* in their full extent, and it was only the fact that I had already begun the work that prevented me from abandoning my original plan, particularly when it became clear that the paper manuscripts were full of mistakes and wilful editorial changes and did not permit to establish a satisfactory text. Only the palm leaf manuscript, which I came across a little later and which is unfortunately incomplete, represents a much more faithful transmission of the text, despite the many gross mistakes it contains, and it confirmed many of the emendations I had made on the basis of the Tibetan translation. The main reason why a correct and final text can still not be established is the peculiar and not safely definable form of the language, the certainly incomplete process of Sanskritization of the original dialect portions, and the whole structure of the sūtra that is lacking uniformity." [Translation mine][1]

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1. This is NOBEL's original text: Der Plan, das Goldglanz-Sūtra in einer wissenschaftlich brauchbaren Form herauszugeben, liegt mehr als zehn Jahre zurück, als ich mich zum ersten Male eingehender mit diesem Texte beschäftigte, der im sogenannten Nördlichen Buddhismus immer eine besonders hervorragende Rolle gespielt hat. Allerdings sind mir die Schwierigkeiten einer kritischen Bearbeitung des Suvarṇabhāsottama anfangs bei weitem nicht in vollem Maße bewußt gewesen, und nur die einmal angefangene Arbeit hat mich davon abgehalten, die ursprüngliche Absicht wieder fallen zu lassen, zumal die mit Verderbnissen und willkürlichen Redaktorenkorrekturen stark überladenen Papierhandschriften keinen annähernd befriedigenden Text zu geben versprachen. Erst die mir etwas später bekannt gewordene, leider unvollständige Palmblatthandschrift zeigte trotz ihrer großen Fehlerhaftigkeit eine ungleich treuere Überlieferung des Textes und bestätigte in weitem Ausmaße die Konjekturen, die bereits aus der Durcharbeitung der tibetischen

As an illustration of NOBEL's methodology the first 8 pages of chapter XIII, the *Vyāghrīparivarta* are given in an appendix to this paper. Below I will discuss a few crucial stanzas from this chapter.

Since the days of NOBEL, the situation has slightly changed for the better, thanks to the dedicated work of two great scholars: the late Ronald Eric EMMERICK (1937-2001), who held the chair of Iranian Studies at the University of Hamburg (Germany) from 1971 until his premature death in 2001, and Prods Oktor SKJÆRVØ, who holds the chair of Iranian Studies at Harvard University (USA). Both scholars studied the almost complete Khotanese version of the *Sūtra of Golden Light*. In 1970, EMMERICK published an English translation of NOBEL's text, which in 1990 was re-issued in a revised and improved edition:

> *The Sūtra of Golden Light. Being a Translation of the Suvarṇabhāsottamasūtra*. Oxford: The Pali Text Society 1990, xvi, 116 pp. (Sacred Books of the Buddhists. 27.)

EMMERICK includes NOBEL's corrections as well as a few of suggestions of SKJÆRVØ who at that time had not yet finished his edition of the Khotanese version. In 2004, SKJÆRVØ published his magnificent edition of the Khotanese version along with a re-edition of NOBEL's text. It consists of two volumes and comprises 900 pages. This is the title of SKJÆRVØ's *opus magnum*:

> *The Most Excellent Shine of Gold, King of Kings of Sutras: The Khotanese Suvarṇabhāsottamasūtra*. Vol. I: *The Khotanese text with English translation and the complete Sanskrit text*, lxxxix, 381 pp.; Vol II: *Manuscripts, commentary, glossary, indexes*. Cambridge (Mass.), Harvard University, 419 pp. The Department of Near Eastern Languages and Civilizations, 2004, (Central Asian Sources, V-VI).

Although the Khotanese version is not a literal translation from the Sanskrit text as edited by NOBEL, SKJÆRVØ took great pain to read the Sanskrit very carefully in the light of NOBEL's very detailed critical appa-

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Übertragungen gewonnen waren. Daß trotzdem eine einwandfreie und endgültige Textgestalt, vor allem in den metrischen Stücken, nicht erreicht werden kann, liegt an der eigentümlichen und nicht recht greifbaren Form der Sprache, an der gewiß nur mangelhaft durchgeführten Sanskritisierung ursprünglich dialektischer Partien und an dem uneinheitlichen Aufbau des ganzen Sūtra.

ratus and to improve upon it wherever this seemed possible. SKJÆRVØ was able to secure one new source: a palm leaf manuscript from the Oriental Library or Tōyō Bunko in Tokyo. It is labelled with the letter J (for Japan), continuing the list of NOBEL's sigla that range from A to H, with G being the palm leaf manuscript from the University Library, Cambridge. By a careful analysis, SKJÆRVØ arrives at the conclusion that J is the ancestor of all the paper manuscripts (ABCDEFH) used by NOBEL, while its relationship to J is somewhat unclear. He also states that quite often the older manuscripts are faultier than the younger paper manuscripts, which he rightfully explains by their being revised and corrected by intelligent pundits. This is the typical case of gaining a correct reading of an inaccessible archetype by way of emendation. This is what SKJÆRVØ writes about his manuscript J (pp. xxxvii-xxxviii):

1.1.2. *The Toyo Bunko Sanskrit manuscript J*

> The most important complete Nepalese manuscript not used by Nobel is the one in the Tōyō Bunko Oriental Library, described in *Memoirs of the Research Department of the Toyo Bunko*, Tokyo, 1979, no. 6 (here: J[apan]). It is dated in samvat 701 = 1581.
>
> Investigation of the relationship between this manuscript and the other Nepalese manuscripts used by Nobel and Bagchi, shows that J is the ancestor of the other Nepalese manuscripts, with the exception of G. Its relationship to G is unclear, however. They are both probably descended from a common ancestor, which, for most of the sutra, must be several generations removed. In the last part of the sutra (from approximately *Skt.*, p. 215), however, the almost complete agreement between G and J indicates that in this part, at least, they were copied from one and the same original.
>
> Ms J clearly represents an archaic stage of the text. We can see this from the fact that it frequently preserves readings found in the Central Asian manuscripts. For instance, in 11.2-3, J has preserved the gerunds *prāvaritvā*, *pratiṣṭhāpayitvā*, and *praṇāmayitvā* (in IOL Kha. i.308 *prāvaritvā* and *praṇ[ā]mayitvā*), while the later manuscripts have *prāvṛtya*, *pratiṣṭhāpya*, and *praṇamya*. The trend toward a revision is seen already in J, however, where the revised forms appear to have influenced the spelling of the older forms: J *pratiṣṭhāpyayitvā* and *praṇamyayitvā*.

That the Sanskrit manuscripts A-GJKT are all closely related to one another is clear from the fact that they all, aside from minor differences, contain the same text, namely the version of the text current in Nepal (Nobel, *Skt.*, p. x). It was clear to Nobel that, of the manuscripts he used, G had a place apart. In spite of its being very corrupt, G "always contains the correct reading," as indicated by the comparison with the Tibetan versions, while mss. A-F all represent a revised version of the text. Nobel also realized that mss. A-F ultimately derived from the same archetype, as they all have certain mistakes in common, that C and F (derived from a common ancestor, see *Skt.*, p. 102 n. 7) represent an older branch of this manuscript tradition than BDE, and that ms. A occupies an intermediate position between CF and BDE. The two Japanese manuscripts used by Bagchi are easily related to Nobel's manuscripts: K is more closely related to C and T to A than to any other mss.

It is not easy to ascertain the exact relationship of J to mss. A-FKT (for a list of corruptions at various stages of the text see below). It is quite clear, however, that none of the readings of these manuscripts are older than those of J. In a few instances one or several manuscripts contain "correct" readings where J is obviously corrupt, but these are all to be explained as self-evident restorations and editorial changes rather than as preservation of old readings. An example is seen in 3.61, where J has *śrī-neka*, corrected to *śrī-teja* in mss. A-F; the combination of *śrī* and *teja* is so common that in this case the redactors had no difficulty recognizing the correct reading. Similarly, in 6.3.69, J has *rāja-nejasya* for *rāja-tejasya* (either with the *a* stem *teja-* seen in the CA mss. or with *sya* for *sā*, which is emended in CF to *rājanaisvary(y)asya*, but corrected in ABDE to *rāja-tejasā*. Other examples are: 3.74, where *jāti-śatā* was omitted in J before *jātisahasra* but was reintroduced by the copyist. In 6.1.2 we find a mysterious J *tametem̩* for *praṇamya*, reintroduced by the scribes of ABDE. In 11.10, JCF have *rājā bhadantasa* for **rājād antaśa*, while the redactors emended to the original wording (BDE). Such "correct" emendations are too rare, however, to enable us to determine whether the copyists had access to other old mss. containing more correct readings.

Occasionally words were left out by the scribe of J (or one of his predecessors) that are found in the later manuscripts. For an example see 3.65, where J does not have a word corresponding to Chinese, Tibetan,

and Khotanese "dry out!" The three syllables missing from the verse were filled ad sensum by **saṃtoṣaya* "satisfy!" in the direct descendent of J, which remained in F as *saṃtokhaya* (with typical Nepali *kh* for *ṣ*) but was further corrupted to *saṃstāraya* (AC) in another branch of the transmission, and this was finally "corrected" in the final Nepali recension to *saṃtāraya* (BDE). In 6.4.66 the scribe who wrote J by a lapsus wrote *satva-koṭi* for *buddha-koṭi* (Tib. *saṅs-rgyas*); CF preserve *satva*, while the redactors emended *satva* to *tathāgata*. Many other examples will be seen below.

Most importantly, however, unlike the old ms. G, mss. A-FKT have nowhere preserved passages missing in J, as, for instance, in 2.28 and 5.30-32 ("jump omissions," see p. xxxi), 6.3.2-15 (omission of one page of original?), 8.39-44 (omission at end of page), 14.34-36 (jump omission), and elsewhere.

Several agreements between J and F prove that these two manuscripts are very closely related. Only J and F have preserved the original text in 6.2.35-36. Still more remarkable is the fact that some of the corrupt readings of F can be explained as misreadings of J, e.g., 8.28 F *vādhya* for J's *vānya* with the tail of a *t-* in the line above touching the *nya* of *vānya* making it look like *dhya*.

It is a matter of some surprise that neither Nobel nor any of the scholars who have worked on the Sanskrit text after him, with the exception of J. Brough, have attempted to establish a more exact stemma of the Nepalese manuscripts. In the stemma established by Brough (1954, p. 359) A and CF on one hand and BDE on the other share common ancestors. This cannot be correct, however; the evidence of Nobel's critical apparatus rather shows that A represents an earlier stage of the line of transmission leading to BDE. As a matter of fact, careful study of the variants in the apparatus reveals beyond doubt that the text of ms. F is older than that of mss. A-E: only F has preserved the original text of 6.2.35-36. Thus we are faced with the at first sight paradoxical fact that the most corrupt of the manuscripts contains the oldest text. Upon reflection, however, this is what we should expect; as a matter of fact, if the text is, seemingly, correct, surely it is because it has been corrected. Although I have not noticed any statement to this effect, it seems that Nobel at some point became, consciously or unconsciously, aware of this special position of ms.

> F. Note, for instance, p. 8 n. 25, where he states, "Der Satz [2.28] ... fehlt in allen Handschriften (auch in F) ..." and similarly n. 37 "Da das Wort in F fehlt, ist anzunehmen, daß von den Redaktoren die Lücke falsch ausgefüllt worden ist." The collation of ms. J has confirmed the conclusion about ms. F, which I stated in my habilitation thesis (1983) before ms. J had come to my notice.
>
> There was probably at least one manuscript between J and F, as the long passage missing in CF into which most of chapte+r 7 falls cannot be explained from J, where the passage is intact, and the beginning of the missing passage falls inside line 2 of fol. 29 recto.
>
> The branch ABDE is independent of CF, as can be seen by numerous agreements between CF against ABDE, but most importantly by omissions in one branch not shared by the other: thus CF alone omit a long passage from 6.6.28 to 7.62 (Nob., pp. 102.2 n. 7 - 111.4 n. 5). Ms. A is not closely descended from J, however; the readings point to an incipient redaction between J and A. Finally, between A and BDE extensive redaction and correction took place (which means, of course, that these three manuscripts have no independent critical value). This final redaction must have taken place before the end of the 18th century (ms. B is dated 914 N.E. = 1794 C.E.).

I have quoted this long passage *in extenso* in order to illustrate how carefully the relationship between the various manuscripts used by an editor has to be studied. In this respect we can only admire the work by NOBEL and SKJÆRVØ. I n the appendix, the first 6 pages of the *Vyāghrī-parivarta* are given in SKJÆRVØ's edition. As one can see, the text is not printed continuously but split up into small units consisting of individual sentences and stanzas entities, which are numbered consecutively. The critical apparatus and the comments can be found at the end of the individual units which is, though less satisfactory from the aesthetic point of view, the ideal solution for the scholar who wishes to read the text critically. The commentary is very detailed but still much shorter than NOBEL's because SKJÆRVØ did not have to repeat what is stated in NOBEL's footnotes. Preference is always given to the two palm leaf manuscripts G and J, in accordance with results of the stemmatic analysis of the paper manuscripts.

I now illustrate some textual problems by discussing the first four stanzas of the *Vyāghrīparivarta*. The first stanza reads (NOBEL, p. 203; SKJÆRVØ I, p. 329; S for SKJÆRVØ's readings):

prajñaptam āsanam bhagavan[a] *niṣīda*
jyeṣtha śreṣtha nṛṇāṃ[b] *varada variṣtha mokṣāvaha* |
paramāmṛtakathā visṛjyantu[c] *nṛṇāṃ*[d] *hitāya*
bhavabandhanavipramukta[e] ||

a) *bhagava* S b) *nr̄ṇāṃ* S c) *visṛjyatu* S d) *nr̄ṇāṃ* S e) °*muktaḥ* S (visarga in GJ)

The main problem is its metrical structure. Following the Tibetan translation, NOBEL and SKJÆRVØ print the text as a stanza.[1] In the earlier edition by NANJIO and IDZUMI (Kyoto 1931) it is printed as prose. NOBEL writes:

> "The Tibetan renders the passage, which is obviously heavily corrupted and hyper-corrected, as a stanza. It seems that in fact it is rather a kind of solemn prose. How uncertain the text is can be seen from [the Chinese version of] I-tsing who has only the words 'Oh Noble One, the seat is prepared. The Holy One should know what is appropriate.'" [Translation mine]

There is indeed no uniform metrical structure recognizable. However, the word order is rather unusual for a prose sentence with the predicate in the middle of the sentence and the isolated vocative *bhavabandhanavipramukta* (this is clearly preferable to SKJÆRVØ's nominative) at the end of the line. And is it really a coincidence that together with the preceding *nr̄ṇāṃ hitāya* this vocative forms a perfect *vasantatilaka* line – – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – ⏓ ? The Tibetan translation has equivalents for all the Sanskrit terms. Even *gsung du gsol* for the predicate *visṛjya(n)tu* (ungrammatical) or *visṛja(n)* is a very aptly chosen translation. Nevertheless it remains an open question whether to print the passage as prose or verse.

EMMERICK's translation of the stanza runs as follows:

> "The seat is ready. Be seated, Lord, supreme one, excellent, giver of boons to men, matchless, bringer of deliverance. May sermons on the supreme nectar be sent forth for the welfare of men, o you

1. *bhagava* in SKJÆRVØ's text seems to be a printing mistake for the vocative *bhagavan*.

who have been released from the bondage of existence." (*op. cit.* p. 93)

The rendering "sermons on the supreme nectar" for *para-māmṛtakathā(ḥ)* is disputable. Other interpretations are also possible, such as the Tibetan "sermons [that are like] supreme nectar".

The second stanza runs as follows (NOBEL, p. 203; SKJÆRVØ I, p. 329):

ayam ṛṣivara kālaḥ prāptaḥ[a] *sattvā*[b]*grasāra*
śamadamaniratasya kṣāntivīryādhikasya |
smṛtimatiniratasya draṣṭum asmābhir asthīny[c]
aparimitaguṇāśritasya[d] *tat sādhu ghaṭṭa*[e] ||

a) *prāpta* S b) *satvā°* S c) **asmair asthīni* S d) *°śrītasya* S e) *vivaṇva* S (*tat) sānuvandhaḥ* G, *tan syāthanuvandhaḥ* J; *de legs śoṅ* (?) Tibetan)

The stanza is composed in the *mālinī* metre. In order to achieve a correct metrical structure we have to read the nominative *prāptaḥ* in the first line as *prāpta*, as does SKJÆRVØ. In the third line the correct Sanskrit form *asmābhir* spoils the metre. For that reason SKJÆRVØ emends it as **asmair*, a hybrid Sanskrit form[1] in analogy with *tair*. We do not know whether this was the original reading, but there can be no doubt that a metrically correct form should be chosen.

The last line is the most puzzling one. The caesura should be between *°śri-* and *tasya*, which is impossible. Moreover, the syllable *śri* has to be long. The Tibetan has *gnas gyur gyi* for the doubtful passage. I can hardly believe that this renders *āśritasya* for which I would have expected a form of the verb *rten pa*. However, I was unable to find a Sanskrit equivalent of *gnas gyur gyi* that suits both the metre and meaning, not to speak of the caesura. If I were requested to insert a suitable emendation of my own, I would have suggested *guṇābdhes tasya*. However, this is not a serious way to handle the textual problem. The final problem is the predicate. Here we have the manuscript readings of G: *tat sānuvadha*; J: *tat syāthanuvandhaḥ*. The Tibetan has *de legs śod* [v.l. *śoṅ* and *śog*]. NOBEL emends *ghaṭṭa* from the form *ghǎtaya*, which occurs at a later place in the Ms. A-F., but this is in contradiction with the Tibetan. SKJÆRVØ emends

1. See F. Edgerton, *Buddhist Hybrid Sanskrit Grammar*, New Haven 1953, §§ 20.51 and 52.

the hypothetical form **vivaṇva* (Skt. *vivṛṇu*) from *va(n)dha* of GJ, which is also in contradiction with the Tibetan and, in my opinion, too complicated for Buddhist Hybrid Sanskrit. EDGERTON has nothing comparable in his list of present stem verb forms of the root *vṛ*. Again it is difficult to find a suitable word consisting of two long syllables that is attested as equivalent of *śod*.

EMMERICK's translation of the stanza runs as follows:

> "This time, best of seers, has come, chief of excellent beings, for us to see the relics of him who delighted in calm and restraint, who excelled in patience and fortitude, who delighted in a mind of recollection, who was established in unlimited virtues. Tell this well." (*op. cit.*, p. 93)

I would prefer to take *smṛti-mati°* as *dvandva*, as does the Tibetan. Moreover, I am not convinced by "Tell this well" from the point of view of meaning. Apart from the unclear predicate, the Tibetan translation again corresponds to the Sanskrit text and is correct, very concise, and elegant.

This is the third stanza (NOBEL, p. 205; SKJÆRVØ I, p. 331):

imāny asthīny āsan[a] *pravaraguṇagaṇāyuktasya sumater*
damadhyānakṣāntipraviralatayotsāhayaśasaḥ |
kṛtvā[b] *bhūyo bhūyaḥ satatasamitaṃ*[c] *saṃbodhau matimato*
dṛḍhotsāhino[d] *dhṛtimataḥ*[e] *sadā dānaniratasya*[f] ||

a) *asthīnīha* S b) *kṛto* c) *satatam iha sa* S d) *dṛḍhotsāho 'tīva* S e) *dhṛtimati* S f) *°nirataḥ* S

The stanza is composed in the *śikhariṇī* metre. The first line contains two syllables in excess. In my opinion, the easiest and almost cogent solution is to delete *°gaṇā°* against all the manuscripts and the Tibetan translation (*tshogs ldan*). There are two reasons for this: First, *guṇa-gaṇa* is such a well-known stock term that a scribe might easily add *gaṇa-* even if it is not in his source. Second, the usage of *-āyuktasya* instead of the common *-yuktasya* arouses suspicion. If we delete the two syllables, the line becomes correct.

In the second line, *praviralatayā* can hardly be correct. The Tibetan has *dam pa mchog*. The closest Sanskrit correspondence would be **pravaraparamo*(*tsāhayaśasaḥ*). *Pravara* is almost there (*pravira°*), and

°*mo*° is at least preserved in J. However, neither °*lata*° (G) nor °*ladu*° (J) are graphically close to °*para*°, as suggested by me.

In line c I would delete the syllables *sa saṃ*° before *bodhau* because they are not needed, they cannot be found in J, and without them the metre becomes correct. At the end of the line one could also read *matimatā*, as agent of *kṛto*. However, the construction of the second half of the stanza remains unclear because of the doubtful middle section of line d.

The middle part of line d is difficult. The beginning (*dṛḍhotsāho*, confirmed by the Tibetan *spro brtan*) and the end (*sadā dānaniratah*, confirmed by the Tibetan *rtag tu sbyin la dga' ba yin*) seems to be correct, at least metrically. In the middle, J read *triva | dhṛti-mati*. *Mati* is confirmed by the Tibetan *blo gros*, while *mos dang* is the equivalent of *triva | dhṛti*. None of the Sanskrit equivalents for *mos pa* given in the excellent dictionary by NEGI comes even close to these four syllables and the required metrical structure ––⏑⏑ with a caesura after the two long syllables.

I am unable to construe and translate either the Sanskrit or the Tibetan text, and I refrain from quoting EMMERICK's translation because it is based on a still very doubtful text.

The last stanza to be discussed here runs as follows (NOBEL, p. 208; SKJÆRVØ I, p. 333):

na mama bhayam[a] *ihāsti nāpi śoko*
vanavivare munisaṃstute vivikte |
paramasuvipulamahārthalābhād
hṛdayam idaṃ mama prahṛṣyatīva[b] ||

a) *bhaya* S b) *saṃprahṛṣyatīha* S

The metre of the stanza is *puṣpitāgrā*. Fortunately, very little is to be corrected here. SKJÆRVØ's reading *bhaya* in line a is obviously a printing mistake for *bhayam*, as read by NOBEL. In line c, the seventh syllable has to be long. There are two options: either we read **parama-suvipulaṃ*, as an adverb modifying the predicate in line d, or we read **parama-suvipulān*, as an adjective modifying *mahārthalābhād*.

EMMERICK's translation of the stanza reads:

"I have no fear here nor even anxiety in this opening in the forest, praised by seers, lonely. This heart of mine rejoices on account of the acquisition of supreme, vast, great benefits." (*op. cit.*, p. 95)

It is not very encouraging to see how many difficult, doubtful and obviously corrupt passages can be found on a few pages of a text edited in such a careful and considerate manner by two experts. What to say of such voluminous texts as *Mahāvastu* or *Lalitavistara*, where the linguistic demands are much greater? Or of a text such as the *Saddharmapuṇḍarīka*, which is attested in so many manuscripts, recensions, and translations? Or the time-consuming task of sifting through the other manuscripts of texts belonging to the group of the nine *dharmas* of Nepal? One of the outcomes of the conference and its proceedings should be a plan how to proceed in these cases and how to avoid the bad example given by the recent Indian reprint of Āryaśūra's *Jātakamālā*. My personal recommendation is to begin with shorter texts and select such works where the manuscript situation is not so complicated and discouraging. In no case should one shun the initial task of collecting the source material in its entirety, as it was done by NOBEL and SKJÆRVØ for the *Sūtra of Golden Light* or by HANISCH for his new edition of the *Jātakamālā*.

Occasionally, the situation is much less complicated. There is a considerable number of texts that are preserved only in a *codex unicus* or single manuscript: many manuscripts from Central Asia, Afghanistan, or Tibet, the famous Gilgit Manuscript, and even several texts from Nepal. This is an unfortunate situation if the quality of the manuscript is poor; it is a fortunate situation if the quality is excellent, as in the case of Śivasvāmin's *Kapphiṇābhyudaya*, edited by me three years ago.

To conclude, I give an example from the Gilgit Manuscript in order to demonstrate how cautious and careful one has to be. More than ten years ago a colleague at my institute was reading the famous legend of Viśvantara as preserved in the *Saṅghabhedavastu* of the *Mūlasarvāstivdavinayavastu*. The text had been edited by the famous Italian scholar Raniero GNOLI and his Indian colleague T. VENKATACHARYA. One day my colleague showed me a stanza where the Tibetan translators had seemingly omitted a proper name in their otherwise excellent translation and he asked me whether I had an explanation. This is the stanza (as contained in the edition):

bhavān khyātaḥ kṣititale sarvataḥ karuṇātmakaḥ |
yathā śibiḥ śruto nityaṃ tathā tvaṃ kartum arhasi ||

"You who are famous all over the world for your compassion should always act in such a manner as is known of [King] Śibi."

Is there any reason to be suspicious about the wording of the stanza? At first sight it seems to be quite logical that, a Brahmin who requests something from King Viśvantara of the present age very skillfully refers to the generosity of King Śibi, who lived in the days of yore. Now consider the Tibetan translation:

khyod ni kun ster snying rje yi || *bdag nyid can du sa stengs grags* ||
ji ltar grags pa de bzhin du || *khyod kyis rtag tu bya ba'i rigs* ||

"You are known in the world as compassionate 'all-giver'; you should always act in the manner you are famous for!"

It is clear that the Tibetan translators read **sarvadaḥ* instead of *sarvataḥ* and one has to admit that this results in a smoother construction. But why was the name Śibi omitted by the translators? The simple answer is: because it is not there. The Sanskrit text printed above is a ghost reading, and the translators did not omit anything of what they found in their manuscript. When I read the stanza I was immediately puzzled by the use of *śruta* in the sense of "famous" because this is attested only for the older period of the Sanskrit language. In the classical time one would have used *viśruto*. Then I felt that the construction of the second half of the stanza sounded clumsy. And how could a Brahmin at the time of Viśvantara know about a Bodhisattva who had lived in a different aeon? After these considerations I saw a very convenient solution of the problem. All we have to do is to read *yathā**si** **vi**śruto nityaṃ* "as you are always famous for" and the Sanskrit text is in perfect agreement with the Tibetan. Fortunately a few months later I had the opportunity to go to Rome and see photocopies of the manuscript used for the edition. To my greatest pleasure I found that the Gilgit Manuscript exactly reads what I had conjectured. One has to admit that the script is not so easy to read, but the comparison with the Tibetan should have aroused the suspicion of the editors and they should have checked it again. The most serious omission is the fact that the visarga of **śibiḥ* had tacitly been added. Had this been stated in the critical apparatus then even without consulting the manuscript I would

have known that my ‘emendation’ was in fact the reading of the manuscript. This is another demonstration of the high quality of many Tibetan translations of Indian works.

I hope to have illustrated by two examples what an enormous task it is to re-edit the Buddhist Sanskrit Texts in a manner that meets the standards of contemporary scholarship. This should not deter us, but it will be necessary to lay the burden on the shoulders of many specialists. We should also gratefully acknowledge that we have at our disposal many excellent new tools our predecessors could not even dream of.

It is my pleasure to thank Mrs. Astrid Lohöfer (Marburg) for reading the paper, correcting the English and making a number of very useful suggestions.

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Appendix

Pages 201–208 from Johannes NOBEL'S edition and pages 329–334 from SKJÆRVØ's edition of the *Suvarṇabhāsottamasūtra*

sādaprāmodyena[1] dharmaśrutigauraveṇa[2] ca[3] sarvavyākaraṇanāmadheyāni[4] pratilabdhānīti[5] / syāt[6] khalu punas te kuladevate 'nyā[7] sā[8] tena kālena tena samayena vṛkṣadevatābhūt[9] / naivaṃ[10] draṣṭavyam[11] / tat kasya hetoḥ / tvam[12] abhūḥ[13] kuladevate tena kālena tena samayena vṛkṣadevatā[14] //

anena kuladevate paryāyeṇaivaṃ[15] veditavyam / yathā[16] mayā saṃsāre saṃsaratā[17] bahavaḥ sattvāḥ[18] paripācitā bodhau[19] / ye[20] te sarve[21] vyākaraṇabhūmiṃ[22] pratilapsyante 'nuttarāyāṃ[23] samyaksaṃbodhāv[24] iti[25] //

Iti Suvarṇabhāsottamāt[26] sūtrendrarājāj[27] Jalavāhanasya[28] matsyavaineyapūrvayoga-parivartaḥ[29] saptadaśamaḥ[30] //

XVIII. Vyāghrī-parivarta

Punar[31] aparaṃ kuladevate parahitārthāyātmaparityāgam[32] api[33] bodhisattvabhūtena[34] bhavitavyam[35] / tat katham[36] //

[1] B °pramodyena; C °prāsādaprā°; G °prāsādaprāpnotena. [2] C °vena. [3] ABCDEF om. [4] AD nāmadhyeyāni; G sarvvaiḥ(ḥ gestrichen)rvyā°. [5] C pratilaryyāniti; F pratilamvāni // [6] G syād. [7] BDE anyā; G matsyāḥ. [8] G mā. [9] C °bhut. [10] BDE °bhūn naiva (E °vaṃ). [11] G draṣṭaṃte // [12] BDE hetos tvam; G heto // tvam. [13] C abhūt; F abhūḥ; G asi. [14] G °tābhūt // Richtig? Dann wäre vorher das verdächtige abhūḥ zu streichen. Vgl. auch S. 195, 4; 200, 5; 224, 9. [15] C °ṇaiva; G paryāyannaivaṃ. [16] D pathā. [17] C saṃmaratā; F nur saratā. [18] G satvā. [19] G °dha. [20] G ya. [21] ABCDEF sarva. [22] ABCDEFG °mi.
[23] BDE / anutta°; CF °rāyā; G nyanuttarasyāṃ. [24] BDE °dhau; G °dhor.
[25] BDE om.; C °buddhāv ita. [26] ABDEF iti śrī-Suvarṇṇaprabhā°ma (A °me); C °rṇṇaprabhā°ma; G Suvaṇṇaprabhāsotme. Vgl. S. 5, Anm. 21. [27] AFG °rāje; BDE sūtrarāje; C sūtendrarāje. [28] G Jāla°.

[29] ABCDEF ohne pūrvayoga, ferner °vartto; G matsaveneyapūrvvarogaparivarttaḥ. Tib. snon-byuṅ-ba 'frühere Geschichte'. Ebenso wird S. 125, 11 pūrvayoga im Tib. übersetzt; vgl. S. 125, Anm. 35. — Bei Dh. ist die Kapitelbezeichnung kürzer: Jalavāhanaśreṣṭhiputra-parivarta.

[30] A 'ṣṭādaśaḥ; B dvādaśaḥ; DE nāmāṣṭādaśaḥ; (C °daśamaḥ;) F °ṣṭadasaḥ. Tib. auch ohne nāma.

[31] Zur Textgeschichte dieses Kapitels vgl. auch Einleitung S. XXXIIIf., wo besonders auf das Verhältnis unseres Sanskrittextes zur Version des Dharmakṣema näher eingegangen worden ist. Die Geschichte von der Tigerin findet sich auch sonst, so im 'dzaṅs-blun (Der Weise und der Thor. Aus dem Tib. übers. u. mit dem Originaltexte hrsg. von I. J. Schmidt. St. Petersburg 1845. Im folgenden ist dieses Werk mit WTh abgekürzt. — Dazu: Ergänzungen und Berichtigungen. Von Anton Schiefner. St. Petersburg 1852), in der Jātakamālā (The Jātakamālā. Ed. by H. Kern. Boston 1891) und im Divyāvadāna S. 477 ff. Die ersten beiden Versionen werden im folgenden gelegentlich zum Vergleich herangezogen. — Die eigentliche Erzählung beginnt erst S. 206, 10. Hinsichtlich Form und Inhalt der Einführung weicht unser Sanskrittext samt den Versionen Tib. I und II wesentlich von den Versionen des Dh. und des I-tsing ab. Sowohl bei Dh. als auch bei I-tsing wird in der äußeren Rahmenerzählung die Gottheit des Bodhi-Baumes genannt (der im Sanskrit stets die kuladevatā Bodhisattvasamuccayā entspricht), wie das auch in den vorangehenden Kapiteln der Fall war (vgl. S. 167, Anm. 20). Bei Dh. fehlt nun aber der erste Teil der weiteren einleitenden Erzählung (etwa bis S. 203, 14) gänzlich, und das dann Folgende hat eine wesentlich andere Form, weil im Gegensatz zum Sanskrit zunächst noch die Gottheit des Bodhi-Baumes beteiligt ist und erst etwas später Ānanda in die Erscheinung tritt, während im Sanskrit Ānanda schon gleich nach den zwei einführenden Zeilen die von Buddha angeredete Person ist. I-tsing knüpft, was er auch

Divi[1] bhuvi ca[2] visṛtavimalavipulavividhaguṇaśatakiraṇo[3] 'pratihatajñānadarśanabalaparākramo[4] bhagavān[5] bhikṣusahasraparivṛtaḥ[6] Pāñcāleṣu[7] janapadeṣu[8] janapadacārikāṃ[9] caramāṇo[10] 'nyatamavanakhaṇḍam[11] anuprāpto[12] babhūva[13] / sa tatra dadarśa[14] haritamṛdunīlaśādvalatatavividhakusumapratimaṇḍitaṃ[15] pṛthivīpradeśaṃ[16] dṛṣṭvā[17] ca bhagavān āyuṣmantam[18] Ānandam āmantrayate[19] sma / śobhano[20] 'yam Ānanda[21] pṛthivīpradeśaḥ[22] / asmiṃś cāsti

sonst zu tun pflegt, an den Inhalt des vorangehenden Kapitels an und gibt dadurch dem ganzen Textkomplex einen festeren Zusammenhang. Bei I-tsing folgt dann, allerdings mit einigen erheblichen Abweichungen, teils ausführlicher, teils kürzer (vgl. z. B. S. 203, Anm. 1) die Entsprechung zu unserem ausführlicheren Sanskrittext S. 202, 1 ff. — Die Geschichte wird zweimal vorgetragen, zunächst in Prosa mit eingestreuten Strophen und dann ganz in Versen mit inhaltlich erheblichen Abweichungen. Die ganz in Prosa abgefaßte Erzählung im WTh — tib. Text S. 19ff., deutsche Übersetzung S. 22ff. der Ausgabe — stimmt in weitem Ausmaße zu der ersten Version unseres Sanskrittextes, beginnend mit S. 206, 10. Im ganzen aber ist sie wesentlich kürzer und macht durchaus den Eindruck einer größeren Einfachheit und Ursprünglichkeit. Dieser tibetischen Version gegenüber stellt die Erzählung in unserem Sūtra entschieden eine Erweiterung und Ausschmückung im einzelnen dar. In den späteren Anmerkungen sind alle wesentlichen Abweichungen der Version des WTh gegenüber unserem Text vermerkt. Die Version in der Jātakamālā (S. 3ff.) ist völlig] anderer Art. Es handelt sich um ganz andere Personen, die nicht mit Namen genannt werden, um den Bodhisattva und seinen Schüler. Der Bodhisattva opfert sich der hungrigen Tigerin; der Schüler sucht den Bodhisattva und muß feststellen, daß die Tigerin ihn gefressen hat. Es folgt die Klage des Schülers und eine abschließende Strophe des Inhalts, daß Götter, Halbgötter usw. Kränze, Gewänder und andere Dinge auf die Gebeine des Bodhisattva werfen. Der eigentliche Kern der Erzählung, die Opferung selbst, stimmt in dieser Version mit der zweiten, metrischen Fassung unseres Sanskrittextes überein (vgl. S. 235, Anm. 3), die vorangehenden Strophen dagegen haben auch Anklänge an die Strophen, die in unserem Sūtra der Prosa-Version beigegeben sind (vgl. z. B. S. 210, Anm. 35). Im ganzen ist die Erzählung in der Jātakamālā, verglichen mit den Versionen im WTh und in unserem Sūtra schlecht motiviert und hinterläßt einen recht dürftigen Eindruck. — Die mongolische Übersetzung der tib. Version des WTh und die mongolische Übersetzung der Version des I-tsing (zum Goldglanz-Sūtra) finden sich nebst deutscher Übertragung in I. J. Schmidt's Grammatik der Mongolischen Sprache. St. Petersburg 1831. S. 192ff.; S. 142ff. [32] C parahītā⁰; D nur hitāthāyātma⁰; G ⁰hitātmaparityāga. [33] C apī; G pari. [34] B ⁰bhutena; G ⁰satvaḥ(ḥ gestrichen)bhū⁰. [35] G om. [36] G ⁰tha. Dahinter in ABCDEF idaṃ.

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[1] Dieser erste Abschnitt hat einen kāvya-artigen Charakter. [2] A bhuvi va; C tuvi ca. [3] ABCDE visṛtavipulavimalavividha(D dhū)gu⁰, F vimṛtavipuravimaravividhaguṇasata⁰; G visṛṣṭavimala⁰. [4] C ⁰prarākramo; G aprati⁰kramā. — Das Tib. faßt jñānadarśana einerseits und balaparākrama andrerseits zusammen. [5] ACF ⁰vāṃ. [6] A bhikṣuśatasahasraparita(dar.: 2)vṛ(1)ḥ; BDEF bhikṣuśatasahasra⁰; G ⁰vṛttaḥ. Tib. wie oben. In ABCDEF (nicht in G und im Tib.) dahinter pañcavidhacakṣuḥ(ACF kṣu)prāptaḥ. [7] ACF pa⁰; G pañcauleṣu. Tib. lṅa-len; vgl. zu dieser Wiedergabe Nachr. v. d. Ges. d. Wiss. zu Göttingen. Phil.-hist. Kl. 1931, S. 331. [8] C janapadeṣu janapadeṣu; D ⁰padepu. [9] G ⁰kā. [10] G caranācaramāno. [11] AF 'nyatame vana⁰; G 'nyattaravamakhaṇḍam. [12] G ⁰pta. [13] C babhuva; F babhūvaḥ // [14] B dardarśa. — Das Tib. übersetzt hier (und an anderen Stellen, z. B. 204, 6f.) sowohl dieses dadarśa wie das folgende dṛṣṭvā, also anders als S. 191, 1f. Abweichend ist ferner, daß dadarśa und dṛṣṭvā an dieser Stelle mit Formen von gzigs-pa wiedergegeben werden, während an der früheren Stelle und sonst mthoṅ-ba gebraucht wird. Vgl. S. 191, Anm. 4. [15] BDE ohne tala; G ⁰śāḍvala⁰. [16] C pṛthvi⁰; G ⁰saṃ. [17] CF dṛṣṭā. [18] G āmuṣmantaṃm. [19] ACF ⁰yati. [20] ABCDEF bharaṇo; G sobhano. Tib. mdzes-ste, dem śobhana entspricht [21] G Ānunda. [22] G ⁰śaṃ.

kathādhiṣṭhānasaṃjñā / tad etarhi[1] tathāgatasyāsanaṃ prajñāpaya[2] / tatas[3] tena bhagavata ājñayā āsanaṃ[4] prajñaptam[5] / prajñapya[6] ca bhagavantam etad avocat //

prajñaptam[7] āsanaṃ bhagavan niṣīda
jyeṣṭha[8] śreṣṭha[9] nṛṇāṃ[10] varada variṣṭha[11] mokṣāvaha[12] /
paramāmṛtakathā[13] visṛjyantu[14] nṛṇāṃ[15] hitāya[16]
bhavabandhanavipramukta[17] // 1

Atha bhagavāṃs tasminn āsane[18] niṣadya bhikṣūn[19] āmantrayāmāsa[20] / icchatha yūyaṃ bhikṣavo duṣkarakāriṇo[21] bodhisattvasya[22] śarīrāṇi draṣṭum[23] // evam[24] ukte bhikṣavo[25] bhagavantam etad avocan[26] //

ayam[27] ṛṣivara[28] kālaḥ prāptaḥ[29] sattvāgrasāra[30]
śamadamaniratasya[31] kṣāntivīryādhikasya[32] /
smṛtimatiniratasya[33] draṣṭum[34] asmābhir asthīny[35]
aparimitaguṇāśritasya[36] tat sādhu ghaṭṭa[37] // 2

[1] Die Stelle in ACF asmiṃ cāsmikasthānaniṣṭhā saṃ(F sa)jñāyan(F yen)te etarhi; BDE asminnāsmikasthānaniṣṭhā saṃhā(D saṃdbhā)yate; G asmiṃś cāpi kathādhisthānasaṃjñā tad etarhi. Die Lesarten von ABCDEF beruhen auf Redaktorenkorrektur, wahrscheinlich asmiṃś cāsmika(?)sthānacihnā saṃjñāyante. Tib. 'di-na gtam-gyi gnas-kyi mts'an-ma yod-kyis 'weil hier das Merkmal der Stätte der Erzählung vorhanden ist'. Bei I-tsing ist der Satz śobhano ... saṃjñā nicht vorhanden. [2] G prajñaptaḥ // [3] G tatsa. [4] ABCDEF ājñayāsana(C ta)ṃ; G bhagavatājñayā āsanaṃ. [5] BDE parijña°; G °jñā°. [6] G prajñayā.

[7] G prajñām. — Das Tib. gibt die offenbar stark verderbte und überkorrigierte Stelle in der Form einer Strophe. In Wirklichkeit handelt es sich doch wohl eher um feierliche Prosa. Wie unsicher der Text ist, zeigt I-tsing, der statt der angeblichen Strophe bloß die Worte hat 世尊其座敷訖唯聖知時 (Tib. III: bcom-ldan-'das gdan bśams lags-na / 'phags-pas dus mkhyen-bar mdzad-du gsol) 'Erhabener, der Sitz ist hergerichtet. Der Heilige möge nun wissen, (was an der) Zeit (ist)'.

[8] G om. [9] A jeṣṭha śreṣṭha; BE jyeṣṭha śreṣṭha; C jeṣṭa śraṣṭa; D śriṣṭa. [10] BDE nṝṇāṃ. [11] AC °ṣṭa. [12] ABCDEF °kṣa°; G mokṣāva. [13] ABCDEG paramāmṛta(G tta)kathāṃ. (F °thā.) [14] ABCDEF nur visṛja; G visṛhyantu. Unsicher. Inhaltlich einfacher, aber textkritisch schwieriger ist °kathāṃ visṛja. [15] G nṝṇāṃ.

[16] G hetāya. [17] ABCDEF bhagavan(C vaṃ)nidhanaviprayuktaḥ(C ktā); G bhavanvanavipramuktaḥ // Vgl. Mvy. 397 'vipramuktaḥ skandhebhyaḥ 'phuṅ-po-dag-las rab-tu rnam-par grol-ba'. [18] G āśane. [19] CD bhikṣuṇ; G bhikṝṃbhan. [20] ABCDEF °traya(D ye)te sma // [21] AF °kāri(F ni)kāṇāṃ; BCDE °kāriṇāṃ; G °ṇa. [22] ABCDEF °tvānāṃ. Im Tib. Singular wie in G. [23] D °ṣṭu; G °ṣṭa // [24] C evaṃm. [25] B °kṣuvo. [26] CFG avocat //

[27] In den Handschriften ist das Folgende so verderbt, daß die ursprüngliche Mālinī-Strophe nicht mehr zu erkennen ist. I-tsing, der die Str. nicht hat (vgl. auch oben, Anm. 1), verbindet das Vorangehende mit dem Folgenden in dieser Weise: 'Dann setzte sich der Erhabene auf diesen Sitz nieder, und mit aufgerichtetem Körper und rechter Konzentration sprach er zu den Bhikṣus: „Möchtet ihr die Gebeine des Bodhisattva sehen, der früher einmal schwer zu Tuendes getan hat?". Die Bhikṣus sagten: „Wir möchten sie sehen". Hierauf legte der Erhabene seine Hand ... auf die Erde'. Vgl. auch S. 204, Anm. 1.

[28] BDE °raḥ; F ayaṃ rikhivara; G ṛṣi vira. [29] F kalaprāptaḥ; Metrisch °pta.

[30] ABCDEF satvārtha(AF rthaṃ)sāra; G satvāgrasārasā. [31] ABCDEF samadvayaniratasya; G sama°. [32] ABCDEF om. [33] ABCDEF om. [34] G °ṣṭhum.

[35] BF asthīṇy; D asthīśp. [36] ABCDEF aparimi(F yi)taguṇaśri(C śrī)tasya (B statt tasya nur tat). Die Silbe śri ist metrisch als Länge (vgl. C) behandelt. [37] Zweifelhaft.

atha bhagavān sahasrāracakravilikhitatalena[1] sphālitanavakamalakomalena[2] pāṇinā dharaṇītalaṃ[3] jaghāna[4] / vyāghātamātreṇa[5] ca[6] ṣaḍvikāraṃ[7] pṛthivī pracacāla[8] / maṇikanakarajatavikṛtaṃ[9] ca stūpaṃ[10] tato 'bhyujjagāma[11] / atha bhagavān āyuṣmantam Ānandam[12] āmantrayate sma / vighaṭṭay-Ânandemaṃ[13] stūpam[14] / athāyuṣmān Ānando[15] bhagavataḥ[16] pratiśrutya taṃ[17] stūpaṃ[18] vighaṭṭayāmāsa[19] / sa[20] tatra dadarśa kanakavibhūtimaṇimuktāsaṃcchāditaṃ[21] hiraṇyamayaṃ samudgakaṃ[22] dṛṣṭvā[23] ca[24] bhagavantam etad avocat / hiraṇyamayaṃ[25] bhagavan[26] samudgakaṃ[27] samuddhṛtam[28] / bhagavān

A sādhūṭghaṭaya; BDE sādhu(D dhū)ṭaghāṭaya; CF sādhughā(F eher dyā)ṭaya; G sānuvandhaḥ // Tib. I Bl. deutlich legs śoṅ 'räume gut weg (Steine Erde usw.)!'. Tib. I Hs. legs śod nur Schreibfehler für legs śoṅ. Tib. II Hs. legs śog, das an sich 'brich gut auf!' bedeuten könnte, ist wohl auch nur Schreibfehler. — Im übrigen stimmt die tib. Übersetzung der Strophe genau zum Sanskrit.

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[1] ABCDE sahasrāracakracaraṇavilikhitatale(C re)na; F °cakravaravilikhitatalena; G sārarathacaraṇavilikhitatalena. Tib.: żabs-kyi (I Bl. phyag-gi) mthil 'khor-lo rtsibs stoṅ-gi ri-mo can 'die Fußfläche (Tib. I Bl. aber 'die Handfläche'), die die Zeichnung des tausendspeichigen Rades hatte'. Vgl. Mvy. 264 'cakrāṅkitahastapāda', ferner Fr. Weller, Dharmasaṃgraha (1923) S. 35, 1. Geht man vom Tib. aus, so bereitet die Stellung von caraṇa und dessen Trennung von talena in den Handschriften Schwierigkeiten, da unbedingt sahasrāracakravilikhitacaraṇatalena erwartet werden müßte. Da weiter nach dem Tib. das gleich folgende pāṇinā auf einer Stufe mit °caraṇatalena steht und sphālita° auf pāṇinā bezogen wird, so wäre hinter °komalena noch ca zu erwarten; außerdem fällt der recht ungleichmäßige Bau der Attribute zu 'Fuß' und 'Hand' auf. Dazu kommt noch die inhaltliche Schwierigkeit: die Nebeneinanderstellung von 'mit dem Fuße' und 'mit der Hand' ist in diesem Zusammenhange im höchsten Grade unwahrscheinlich. Der Redaktor von Tib. I Bl. hat die Schwierigkeit empfunden und durch die Korrektur des Wortes żabs in phyag verdeckt. Ich glaube daher, daß caraṇa später eingefügt und zwar an falscher Stelle eingefügt worden ist. In I-tsing's Version ist nur von der Hand die Rede. Ganz anders Dh.: 爾時世尊卽現神足。神足力故令此大地六種震動 'Der Erhabene äußerte darauf einen Zauberspruch (神足 ṛddhipāda; bemerkenswert, daß das Wort pāda hier erscheint, wenn auch in völlig anderer Bedeutung); durch die Kraft des Zauberspruches ließ er die große Erde in sechsfacher Weise erbeben.' Diese Verschiedenheit der Auffassungen läßt auf eine alte Verderbnis des Textes schließen. — Zu Dh. beachte auch S. 201, Anm. 31.

[2] ABDEF sphālitanava°; C stā(?)lita°; G sph(?h?)uṭita°. [3] BDEG dharaṇi°; C dharaṇitara. [4] C jaghāṇam; G (+) jaghānātyāptatamātreṇa ca ṣaḍvikāraṃ usw.

[5] C °na; F °ne. [6] ABCDEF om. [7] BD ṣad°; C ṣaḍvīkāraṃ. [8] ABCDEF nur cacāla (BCEF °ra); G pracacālaḥ // [9] A maṇikenaka°; C manikanaka°; F maṇikenakarajatavikṛñ. [10] D sbhūpaṃ; G °vikṛtañ camtūryaṃ. [11] A tato tyujjagāma; C tato bhyuparjjagāma; D tato bhyajjagāma; F tejo bhyujjagāma // G tato bhyuṅgajagāmaḥ // [12] A āyuṣmānandam; C bhagavāṃn āyuṣmānandram. [13] B °ma; C °yānandremaṃ; G vidyaṭamānaṃdeva. [14] D sbhūpaṃ; G stu°. [15] C Ānandro; G °nda. [16] AC °te; F °ta. Tib.: bcom-ldan-'das-kyi ltar mñan-nas. Vgl. Mvy. 6317 'bhagavataḥ pratiśrutya bcom-ldan-'das-kyi ltar ñan-nas'. [17] ABCDEF om. [18] D sbhūpaṃ. [19] B vī°; G vighāṭayasi // [20] BDE om. [21] ABCDEF kanakavisṛtamuktāsaṃcchā°; G °vibhūtamaṇimuttamaṃsaṃcchā°. [22] ABCDEF samudrakaṃ.

[23] C dṛṣṭā. [24] G om. Tib. vorhanden. [25] ABCDEF bharaṇa(C na, dar.: ~)-mayaṃ; in G fehlt die Stelle von hier bis uvāca. [26] C °vaṃ.

[27] A samuṅgataḥ; BCDEF samudgataḥ. [28] BDE °taḥ; C om. (F wie oben.) Tib. dafür mchis-so 'ist vorhanden'. Verderbt?

uvāca[1] / saptaite samudgakāḥ[2] / sarve[3] udghāṭyantām iti[4] / tathā[5] ca[6] sarvān[7] udghāṭayāmāsa[8] / sa[9] tatra dadarśa[10] himakumudasadṛśavarṇāny asthīni[11] dṛṣṭvā[12] ca bhagavantam etad avocat / bhagavann[13] asthīny[14] upalakṣyante[15] / bhagavān uvāca[16] / ānīyantām[17] Ānanda[18] mahāpuruṣasyāsthīni[19] / athāyuṣmān[20] Ānandas[21] tāny[22] asthīny[23] ādāya[24] bhagavate Buddhāyopanāmayāmāsa[25] / bhagavāṃś cāsthīni gṛhītvā[26] saṃghasya[27] purataḥ[28] saṃnyasyovāca[29] //

imāny[30] asthīny āsan[31] pravaraguṇagaṇāyuktasya[32] sumater[33]
damadhyānakṣāntipraviralatayotsāhayaśasaḥ /
kṛtvā[34] bhūyo bhūyaḥ[35] satatasamitaṃ saṃbodhau[36] matimato[37]
dṛḍhotsāhino[38] dhṛtimataḥ[39] sadā dānaniratasya[40] // 3

[1] S. vorher Anm. 25. [2] ABCDEF samudbhavāḥ; G sapteti mudgakāḥ // Bei Dh. und I-tsing handelt es sich nicht um sieben Behälter, sondern nur um einen einzigen 'Sieben-Juwelen-Behälter 七寶函'. Es ist klar, daß unser Sanskrittext demgegenüber eine Erweiterung darstellt, vielleicht auf Grund eines Mißverständnisses. Die Siebenzahl hängt vielleicht damit zusammen, daß bei Dh. und I-tsing später von sieben Tigerjungen die Rede ist. Vgl. S. 208, Anm. 18.

[3] AF sarvve; G für sarve: sarvve samudgakāḥ // sarvve. Tib. wie oben. [4] ABCDF uddā(C ddhā)hān(BD hāṃ)tagāminaḥ; E uddāṭhahāntagāminaḥ; G ut(t mit Virāma eingefügt)ghādyatān iti // Tib. phye źig. Korrektur nicht sicher. [5] ABCDE tadā, liegt näher; doch Tib. mit G tathā. [6] [7] ABCDEFG om. Nach dem Tib. ergänzt. [8] A utghā°; D udghāṭa°, wohl aus uddāṭa° korrigiert; G udghāta°. [9] BDE om. [10] D dadarśana. [11] ABCDEF himakumu(F su)dasadṛśāṇy asthīni (C °nī); G °vaṇṇāny°. Tib. wie oben. [12] CG dṛṣṭā. [13] C °van. [14] G bhagavantasthīny. [15] C ūpa°. [16] ABCDEF āha. [17] ABCDEF ānī(CF ani)yatām; G ānayatām. [18] Ānandra. [19] C °sthini. [20] G (+) āyuṣmānanda. [21] BCDE Ānanda. [22] BDE tāni. [23] BDE °ni. [24] D nur āya. [25] D buddhāpanāma°; E buddhopānāma°; G bhagavatāyudyonopamayāmāsa // [26] C gṛhṛtvā. [27] G eher saṃdyasya. [28] C °ta. [29] ABDEF saṃsthāpyovāca(AB caḥ); C sthāpyovāca, darunter ein Zeichen, wohl wegen des fehlenden saṃ; G sanyasovāca //

[30] Das Folgende ist textlich recht unsicher und nicht ursprünglich, wie Dh.'s stark abweichende Version zeigt. I-tsing hat zwar eine Strophe, doch ist die Übertragung sehr frei: 菩薩勝德相應慧 勇猛精勤六度圓 常修不息爲菩提 不捨堅固心無倦 (Tib. III: byaṅ-chub-sems-dpa yon-tan mchog ldan blo / rab dpa brtson-pas pha-rol phyin drug rdzogs / rtag sgom byaṅ-chub phyir ni rgyun 'chad med / btaṅ-sñoms che brtan [Hs. unrichtig bstan] sems-la ṅal-ba med /) '(Seine) Weisheit war verbunden mit den hervorragenden Eigenschaften des Bodhisattva. Mit den Anstrengungen des Helden sind die sechs Pāramitās vollendet. Immerdar übte er sich ohne Unterlaß für die Erleuchtung. Er ließ nicht ab von seinem festen Sinn und zeigte dabei keine Ermüdung'. Den Eindruck eines schon früh verderbten Textes erwecken auch das Tib. und besonders die Tatsache, daß (obschon inhaltlich kaum abweichend) Tib. II gegenüber Tib. I viel stärker verändert ist, als das gewöhnlich der Fall zu sein pflegt.

[31] Statt asthīny āsan in ABCDEF asthīni mahā, in G asthīny āha. Im Tib. steht mahā aber nicht; die Korrektur ist ganz unsicher, könnte jedoch yin entsprechen, das in Tib. I am Ende der Strophe steht.

[32] ABCDE pravara(A la)guṇāmuktasya; F pravaguṇāmuktasa; G pravaraguṇagaṇoyu°. Tib. wie oben. [33] ABDE samanta; C mati; F manta.

[34] Besonders die Mitte dunkel. ABDE °kṣāntipravi(D ti)ca(B ba)ladrumotsāhayaśaḥ saṃskṛto; C °kṣāntipravi / caladrumotsāhayaṃsataḥ saṃskṛto; F °kṣāntipravicaladrumotsāhayaśaḥ-saskṛto; G deyadhyānakṣāntipraviralatayotsāhayamāsaḥ // tato. Statt des unverständlichen praviralatayo° würde Tib. I (dam-pa mchog, Tib. II aber dam-pa-ste) etwa pravaraparamo°

tato bhagavān[1] bhikṣūn āmantrayāmāsa[2] / vandata[3] bhikṣavo[4] bodhisattvaśarīrāṇi[5] śīlaguṇaparivāsitāni[6] paramadurlabhadarśanāni[7] puṇyakṣetrabhūtāni[8] / tatas te bhikṣavaḥ kṛtakarapuṭā[9] āvarjitamanasas[10] tāni śarīrāṇi[11] mūrdhnā[12] vandante sma[13] //

athāyuṣmān Ānandaḥ[14] kṛtakarapuṭo[15] bhagavantam etad avocat / bhagavāṃs[16] tathāgataḥ[17] sarvalokābhyudgataḥ[18] sarvasattvair[19] namaskṛtaḥ[20] / tat katham tathāgata evaitāny[21] asthīni namasyate / atha bhagavān[22] āyuṣmantam[23] Ānandam[24] etad avocat /[25] ebhir Ānandāsthibhir[26] mayaivam[27] kṣipram anuttarā samyaksaṃbodhir[28] abhisaṃbuddheti[29] //

Bhūtapūrvam[30] Ānandātīte[31] 'dhvany[32] anekadhanadhānyavāhanabalopapanno[33] 'pratihatabalaparākramo[34] Mahāratho[35] nāma rājābhūt[36] / tasya devakumārasadṛśās[37] trayaḥ[38] putrā babhūvuḥ[39] / Mahāpraṇādo[40] Mahādevo[41] Mahāsattvaś ca[42] //

genügen. Wahrscheinlich ist aber der Text verderbt; auch scheint yaśas schon das Produkt einer Verderbnis zu sein. [35] CF (nur ein) bhu[!]yaḥ; G bhūyo bhūyaḥ //
[36] ABCDEF satata(C taṃ)samitaṃ bodhau; G satatam ihatse bodho. Tib. I byaṅ-chub 'di-la, dem iha saṃbodhau (nach G) entspricht. Doch fehlt dann vor saṃbodhau eine Silbe. Tib. II hat statt 'di-la: 'di ni. [37] F matito; G °matāṃ // [38] G dṛḍhotsāhotīva. [39] BDE °mataḥ; G dhṛtiṃ // darauf weiter: vandata (S. 206, 1); das Übrige fehlt. Auch diese Zeile ist wohl lückenhaft und nicht in Ordnung, stimmt aber inhaltlich mit Tib. I überein. [40] In C das zweite dā hinzugefügt.

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[1] C °vāṃ. [2] BDE bhikṣusaṃgham āmantra°; C bhikṣuṇ āmaṃtra°. [3] BDE vandataḥ; C vaṃdante. [4] B bhikṣuvo; C vo später hinzugefügt. [5] C °śarirāṇi. [6] ABCDEF ohne pari; G °vāśi°. Tib. auch pari. [7] C °darsitāni. [8] C °bhu°. [9] CG °tā. (F °ṭā.) [10] ABCDEFG °saḥ / [11] C °ri°. [12] B mūrddhā. [13] G nur vandan // [14] C °draḥ; G nur nandaḥ. [15] CF °puto; D °pūṭo. [16] ABCDEF °vān; G °vās. [17] AF dafür: atītānām apratyutpanna; BCDE atī(C ati)tānāgatapratyutpanna. Tib. wie G. [18] Tib. mṅon-par 'phags-pa. Vgl. Mvy. 6388 'abhyudgataḥ mṅon-par 'phags-pa'. Ferner Mahāv. II, 356, 19: sarvaloka-abhyudgatatām anuprāptaḥ.
[19] C °tvai; G °tva. [20] G °maḥkṛ°. [21] G eve°. [22] G bhagavatāvān. [23] C °māntam. [24] C Ānandram. [25] In ABCDE darauf: vandanī(C ni)yānī(BDE ni i, C na ?)māny(BDE ni)asthīny(BDE ni) Ānanda / tat kasya hetor; F vandanīyāny asthīny Ānanda // tat kasye hetor abhir Ānandāsthibhir usw. Tib. wie oben.
[26] ABDE Ānaṃda asthibhir; C Ānadāsthitir; G nur °sthiti. [27] C macai(wohl verbessert in yai)vam. [28] G saṃmyaksaṃbodhom. [29] C °sabuddheti. [30] Die Erzählung im WTh (vgl. S. 201, Anm. 31) beginnt an dieser Stelle. [31] C °tite; G °tīti. [32] G °ni.
[33] D anedhanadhā°; G °nnaḥ // Im Tib. fehlt dhanadhānya. Wahrscheinlich liegt Textverderbnis vor, da Dh.'s Vorlage anders las. Dies und das nächste Kompositum lauten bei Dh.: 修行善法善治國土無有怨敵 'Er übte den guten Dharma, regierte in guter Weise das Land und hatte keine Widersacher und Feinde'. [34] C 'patihata°; G apra°.
[35] Tib. śiṅ-rta chen-po. Nur dieser eine Name wird bei I-tsing übersetzt (大車), die Namen der Söhne werden hier lautlich wiedergegeben: 摩訶波[那]羅, 摩訶提婆, 摩訶薩埵, dazu Tib. III genau wie Tib. I, also übersetzt. Bei Dh. wird auch der Name des Vaters lautlich gegeben: 摩訶羅陀; die übrigen Namen wie bei I-tsing. Vgl. S. 225, Anm. 26 und 32.
[36] G °bhūta // [37] C devakumāla°; G °māraḥ sa°. [38] C traya. [39] C babhūvaḥ. [40] BDE °praṇāda; C °praṇādā. [41] BCDE °deva.
[42] AF mahāsatvavāṃś ceti; BDE mahāsatvāḥ ceti; C mahāsatva vāceti. Die Übersetzung von Mahāsattva ist in Tib. I sems-can chen-po, in Tib. II sñiṅ-stobs chen-po (vgl. Mvy. 4550 'sattva sñiṅ-stobs'). Bei der Wiedergabe der anderen Namen stimmen beide tib. Versionen überein. Der erste Sohn heißt sgra chen-po, der zweite lha chen-po. Vgl. Anm. 35.

atha rājā krīḍanārtham[1] udyānabhūmim[2] abhiniṣkramate[3] / te ca kumārās[4] tasyodyānasya guṇānurādhitayā[5] kusumalolatayā[6] ca itas tato 'nuvicaramāṇā[7] mahādvādaśavanagulmaṃ[8] praviviśuḥ[9] / tataḥ[10] prasṛteṣu[11] rājaputreṣu[12] kumāropasthāyakā[13] anyonyaṃ[14] prasṛtā[15] babhūvuḥ[16] / rājakumārotsṛṣṭāḥ[17] / udyānamahatyām[18] ārakṣitāyāṃ[19] dvādaśavanagulmaṃ[20] praviṣṭāḥ[21] / atha Mahāpraṇādo[22] bhrātṛdvayam[23] uvāca / bhīr me[24] hṛdayasyāviśate[25] / āgaccha mā vayam[26] ihaiva[27] śvapadair[28] vināśam[29] āpadyema[30] / Mahādeva[31] uvāca / na me bhayam asty[32] api tv[33] iṣṭajanaviyogād[34] dhīr[35] me[36] hṛdaye[37] pravartate / Mahāsattva uvāca[38] //

[1] BDE krīḍārtham. [2] ABCDEF nur udyānam. Tib. wie oben. [3] G obhinikrāmata // In ABCDEF dahinter sma. [4] C °rā. — Die folgende Stelle ist in der Version WTh (S. 201, Anm. 31) nicht vorhanden; hier folgt vielmehr gleich S. 208, 5 ff. [5] D guṇān(Virāma)rādhitayā; G °nurodhi°. [6] CF °lolayā; G °tayāś. [7] ACF °mānā; G bhuvi caramāṇo, das Tib. hat aber bhuvi nicht. [8] A °gulma; C °gutma; BDE mahāgulmanibiḍaṃ nikuñjaṃ; G madādvādaśavanaguṇai. Tib. wie oben. [9] G °suḥ //

[10] ABCDEF teṣu; G tatra. Tib. dies und das Nächste wie oben. [11] C prasṛta; G prastastaṃteṣu. Tib. doṅ-ba, ebenso wie das gleich folgende prasṛtā. [12] ABCDEF om.; G rājā°.

[13] G kumārau (dann getilgt: dhitayā kusumalolatayāś ca //, worauf:) pasthāyakāḥ.

[14] ABDEF °nya; C nye. [15] C praśṛtā. [16] C °vaḥ. [17] ABDE °ṣṭā; C rājā°ṣṭā; G rājakumārosṛ(dann getilgt: ta)ṣṭā // [18] C °tyam; F °mahabhyām; G °tyāṃ. Eine etwas ungewöhnliche Ausdrucksweise. Tib. syed-mos-ts'al chen-po 'großer Park'.

[19] ABCDEF alakṣitāyāṃ (A °yān, B °yaṃ); G parirakṣitoyāṃ, doch wird im Tib. pari mit yoṅs-su übersetzt, während hier kun-tu steht, das auch sonst ā- vertritt. Vgl. Anm. 21.

[20] C °vaṇagutma; G °lma.

[21] ABCDEF pravivi(C vī)śuḥ; G °ṣṭaḥ // — Bei Dh. ist das Vorangehende viel kürzer erzählt. Weder wird der König noch werden die Diener der Prinzen (kumāropasthāyaka) erwähnt; wir hören vielmehr nur, daß die drei Prinzen in den Parken (諸 園 林) herumwanderten, sich alles ansahen und allmählich in einen großen Bambuswald kamen, wo sie ausruhten. Auch I-tsing nennt die Diener der Prinzen nicht, wohl aber den König. Im Gegensatz zu Dh. und I-tsing steht im Sanskrit nicht, daß die Prinzen sich ausruhten, und so gewinnt es den Anschein, als ob der ursprüngliche Text infolge Verderbnis nicht mehr verstanden und dann von den Redaktoren verändert worden wäre; daher auch das an sich ganz sinnlose udyānamahatyām ārakṣitāyāṃ. [22] D °praśādo. [23] C bhā; G bhra°. [24] C bhir me; F bhīme; G bhīmo.

[25] ADE hṛdayam āviśate; B undeutlich, wohl verbessert zu hṛdayem āviśate; C °sate; G hṛdayāsyāviśate, dann ausgestrichen: ṣṭhā // hṛdayam āvi° wohl Redaktorenkorrektur; jedenfalls wäre die Lesart von CG textkritisch schwierig zu erklären. Vielleicht liegt die Verderbnis in āviśate. Tib. kho-bo'i sñiṅ (Tib. II Bl. sñiṅ-la) 'jigs-pas non-na 'mein Herz ist von Furcht bedrückt'. Die Abweichung in Tib. II Bl. deutet offenkundig darauf hin, daß in der Vorlage nicht der Acc. stand.

[26] ABCDEF āgacchata(C tra) mā vayaṃ(C ya); G °vayaṃ[!]. Lesart unsicher, da der Text verderbt ist. Die Korrektur in den Dual āgacchataṃ (vgl. die Handschr. außer G) wohl nicht notwendig, weil es sich bei āgaccha wahrscheinlich um eine stehende Redensart handelt; vgl. Mvy. 6648 'āgaccha, ts'ur śog' (wie das Tib. auch hier übersetzt). mā wäre dann zu āpadyema zu ziehen. Auch im Chin. an dieser Stelle die Negation, doch ist āgaccha nicht übersetzt. I-tsing: 我於今日心甚驚惶於此林中將無猛獸損害於我 (Tib. III: deṅ bdag ni sems skrag-ciṅ 'jigs-par gyur-na / nags-ts'al 'dir gcan zan ma ruṅs-pa-dag-gis bdag-cag gsod-par mi 'gyur-ram) 'Ich bin heute im Herzen sehr in Furcht; sollte es in diesem Walde nicht böse Tiere geben, die uns Schaden zufügen werden?' Ähnlich Dh. [27] ABCDEF om.; G iheva. Tib. 'dir. [28] C śyāpadai; F (+) ścāpadevimṇāśam; G śvāyade. [29] G °sam. [30] C °dyamaḥ; G °demaḥ // [31] C °vo. [32] C bhayasty; D eher amny (daran Virāma). [33] ABCDE tu; F bhayam asya pi tu. [34] A iṣṭa°; F °viyāgād.

na[1] mama bhayam ihāsti[2] nāpi[3] śoko[4]
vanavivare[5] munisaṃstute[6] vivikte /
paramasuvipulamahārthalābhād[7]
hṛdayam[8] idaṃ[9] mama[10] prahṛṣyatīva[11] // 4

atha te rājakumārās[12] taṃ dvādaśavanagulmavivaraṃ caṃcūryamāṇā[13] dadṛśur[14] etādṛśīṃ[15] vyāghrīṃ[16] saptāhaprasūtāṃ[17] pañcasutaparivṛtāṃ[18] kṣuttarṣaparikarṣitāṃ[19] paramadurbalaśarīrām[20] / dṛṣṭvā[21] ca[22] Mahāpranāḍo[23] 'bravīt[24] / bhoḥ[25] kaṣṭam[26] iyaṃ tapasvinī[27] ṣaḍahaprasūtā[28] vā bhaviṣyati[29] / saptā-

[35] ABDEF dhi; CG vi. Tib. sñam, dem dhīḥ entspricht. Es steht dem śoka in der ersten Zeile der nächsten Strophe parallel. Dh.: 我於今日不自惜身但離所愛心憂愁耳 'Ich bin heute (zwar) nicht um den eigenen Körper besorgt; nur (weil ich) getrennt werde von dem, was ich liebe, ist das Herz traurig'. I-tsing: 我於自身初無恪惜。恐於所愛有別離苦 (Tib. III: bdag ni raṅ-gi lus-la daṅ-po-nas phaṅs-pa med-na sñiṅ-du sdug-pa 'di daṅ 'bral-ba'i sdug-bsṅal-žig (Hs. unrichtig žiṅ) 'byuṅ-du dogs-so). 'In Beziehung auf meinen eigenen Körper habe ich zunächst nicht (das Streben, mich an ihn) zu klammern; ich fürchte (aber), daß ich in dem, was ich liebe, den Schmerz der Trennung haben könnte'. [36] G (+) ma hyadayaṃ // [37] C °ya. [38] C °satvovāca.

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[1] ABCDEF na ca. [2] BDE na ca bhayam iha mamāsti; G ahāsti. [3] C nāpī. [4] G so°. [5] ABCDE vanavare(BDE ra); F vanavure; G vanavirale. Tib. wie oben. [6] ABCDEF muni(D mi)janasaṃ°. Tib. wie oben.

[7] ABDE °hārthatālābhaṃ (A °bhā); CF suvipura(F la)marthatālābhā; G paramasuvimalemahārthalābho. Unsicher. Tib. die Zeile: śin-tu rgyas mchog don chen rñed sñam(statt sñem)-ste (vgl. S. 210, Anm. 6). Danach wäre etwa °lābhaṃ matvā zu erwarten. I-tsing: 此是神仙所居處 我無恐怖別離憂 身心充遍生歡喜 當獲殊勝諸功德 (Tib. III: 'di ni [Hs. 'di-na unrichtig] lha daṅ draṅ-sroṅ 'dug-pa'i gnas [Hs. 'du-ba'i gnas, das nicht dem Ausdruck bei I-tsing entspricht] / bdag-la 'jigs sdaṅs 'bral-ba'i mya-ṅan med / lus sems kun khyab dga-ba [Bl. -bar] skyes-pa ni [Hs. skyes-pas-na] / khyad-par 'phags-pa'i yon-tan 'thob-par 'gyur /) 'Dies ist die Stätte, wo die Gottheiten und Heiligen wohnen. (Darum) habe ich keine Furcht und um Trennung keinen Kummer. Körper und Herz erzeugen in vollem Maße Freude; (denn) erlangen werde ich die allerhöchsten Vorzüge'. Bei Dh. sind die Zeilen in Prosa.

[8] D hṛdayeṃ; G °yaṃm. [9] ABCDEF imaṃ; G ida. [10] F nur ma. [11] A mapra(dar.: 3)ma(1)saṃ(2)dūṣyati ca; BDEF saṃpradū(F du)ṣyati ca (BD vā). Tib. rab-tu dga-bar 'gyur. [12] C rājā°; G °rā.

[13] A °gulmavivaraivaṃcūryamāṇā; BDE teddvādaśa°vivaraṃ caṃcūryamānā; C teddvā°vaṇagutmavivaraṃ ca bhuryyamānā; F °gulmavivaraivaṃcuryyamānā; G taṃ dvādaśavanagulmavi (Zeilenende) vivaraṃ ca[!]. Zu caṃcūryamāṇa vgl. Divyāv. 5, 11; 228, 25.

[14] ABCDEF om., vgl. Anm. 16; G dadṛśu // [15] ABDEF ekāṃ; C tādṛśī; G °dṛśī. [16] ABCDEF vyāghrīṃ (C °ghrī, F °ghrīn) dadṛśuḥ (A °śus); G °ghrī. [17] A °prasūtoṃ; C saptāhaṃprasūtā; D saptāhaprasūtā vā sasaptāhaprasūtā vā bhaviṣyati / usw. wie S. 209, Anm. 2, das Zwischenstehende fehlt.

[18] G paścasutaparivṛtaṃ // Im Gegensatz zum Sanskrit und zum Tib. sprechen Dh. und I-tsing von sieben Tigerjungen. Auch Str. 11 (S. 215) hat Dh. die Siebenzahl, während bei I-tsing und im Sanskrit an dieser Stelle keine bestimmte Zahl genannt wird. Vgl. besonders S. 239, Anm. 21. Die Version unserer Erzählung im WTh (S. 201, Anm. 31) und die in der Jātakamālā nennen an keiner Stelle eine bestimmte Zahl. Vgl. S. 205, Anm. 2.

[19] A kṣuttṛṣapari°; BE kṣuttṛtpari°; C kṣutṛṣaparikarṣitā; F kṣuttṛṣapari°; G kṣutarṣaparikarṣitā. [20] C °śarīlā. [21] C dṛṣṭā. [22] ABCEF om. Tib. II (nicht Tib. I) vorhanden. [23] G °dā. [24] C pravit. [25] ABCE bho. [26] G kastam. [27] C tapaminī; G °śvinī. [28] A ṣadāha°; B ṣaḍahaprasūtāvasa; C ṣadahaprasutā; G ṣabhahaprasūtām[!]. [29] ABCE om.; vgl. S. 209, Anm. 2. (D vgl. Anm. 17.)

CHAPTER 18. THE TIGRESS

[...]

*18.12 prajñaptam[a] āsanaṃ bhagava niṣīda[b] jyeṣṭha[c] śreṣṭha nṛṇāṃ vara-da variṣṭha mokṣāvaha[d] |
paramāmṛta-kathā visṛjyatu[e] nṛṇāṃ hitāya [f]bhava-bandhana-vipramuktaḥ[f] || 1

Meter/prose (Nob., p. 203 n. 7)? – a. J °jñā°. – b. Nob. (G?); J nikhida. – c. J jeṣṭha. Tib. see below; not G. – d. Nob.; G mokṣava, J mokṣa-vaha. – e. G visṛthyantu; J vinsṛja; Nob. (°thāṃ) visṛja. – f-f. Nob.; G bhavanvana-vipramuktaḥ; J bhaga-baṃdhana-viprayuktaḥ.

Tib. gdan btin lags-na bcom-ldan gco-bo mchog | mi-la mchog sćol dam-pa srid-bcins grol |
bżugs-te mi-la sman slad thar bgyid-kyi | bkah-mchid dam-pa bdud-rći gsuṅ-du gsol ||

*18.13 atha bhagavān tasmin āsane niṣadya bhikṣūn[a] āmantrayām āsa[b] |

a. J; G bhikṝṃbhan. – b. J āsaḥ.

*18.14 icchatha yūyaṃ bhikṣavo duṣkara-kāriṇo bodhisatvasya[a] śarīrāṇi draṣṭuṃ[b] |

a. Nob. (G); J °tva. – b. G °ṣṭa, J °ṣṭaṃ.

*18.15 evam ukte bhikṣavo bhagavantam etad avocat[a] |

a. GJ; Nob. °can.

J 56v *18.16 ayam ṛṣi-vara[a] kālaḥ prāpta[b] [c]satvāgra-sāra[c]
[d]śama-dama[d]-[e]niratasya kṣānti-vīryādhikasya |
smṛti-mati[e]-niratasya[f] draṣṭum [g]*asmair asthīni[g]
aparimita[h]-guṇāśrītasya[i] [j]tat *sādhu *vivaṇva[j] || 2

Meter Mālinī: ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | – – || – | ⏑ – – | ⏑ – ⏓ ||. – a. Nob., Tib. see below; G vira, J valaḥ. – b. J °ptaḥ ||. – c-c. Nob.; G satvāgra-sārasā; J satvāprasāra. – d-d. G (sa°); J sama-dvaya. – e-e. Nob. (G?); J jumps to next niratasya. – f. J °syā. – g. Or asmābhi (s)thīni; Nob., GJ asmābhir asthiny. – h. J arimita. – i. Nob. (G?) °ṇāśri°, J °ṇāśi°. – j-j. Cf. EdgGr., p. 28 §3.90 (a for ṛ), p. 136 §28.1 (thematic forms of nu-stems), p. 231b (°vṛṇvanti); G (tat) sānuvandhaḥ. J tan syāthanuvandhaḥ (for °vanva? Nob. tat sādhu ghaṭṭa; A-F ghāṭaya is from 18.22).

Tib. draṅ-sroṅ dam-pa sems-can mchog-gi sñiṅ-po-pa |
bzod daṅ brćon-hgrus che-la źi daṅ dul dgah-źiṅ |
blo-gros dran dgah yon-tan dpag med gnas gyur-gyi |
rus-pa bdag-cag lta-bahi dus lags de legs śoṅ[a] ||

a. SGL[2] suggests śod "tell!"

N. 204
IOL F ↓ *18.17 atha bhagavāṃ [a]sahasrāra-cakra-caraṇa[a]-vilikhita-talena sphuṭita[b]-nava-kamala-komalena pāṇinā dharaṇi-talaṃ jaghāna[c] |

a-a. Tib. hkhor-lo rćibs stoṅ-gi; J °-ravana; G sāra-ratha-caraṇa; Nob. omits caraṇa (see p. 204 n. 1). – b. G, J (corrected from sphalita, cf. Tib., p. 155 n. 49); Nob. sphālita. – c. GJ jaghānā(ṃ J). – IOL F. xii.6.3 see the Appendix.

[...]

*18.18 vyāhata[a]-mātreṇa [b]ca ṣaḍ-vikāram[b] pṛthivī pracacāla[c] |

a. J. Tib.+ bsnun ma-thag-tu: G tyāptata: Nob. vyāghāta. - b-b. G: J pati kālam. - c. G °laḥ: J only cacāla: Tib. g̈yos-te

*18.19 maṇi-kanaka[a]-rajata-vikṛtaṃ ca stūpaṃ[b] tato 'bhyujjagāma[c] |

a. Nob., Tib. gser: J kataka. - b. J nupaṃ: G mtūryaṃ. - c. J bhyu°: G bhyuṅgajagamaḥ.

IOL F↓ *18.20 atha bhagavān āyuṣmantam Ānandam āmantrayate sma ||

IOL F. xii.6.4 (beg.): see Appendix.

*18.21 [a]vighaṭa-m-Ānandedaṃ[a] stūpaṃ[b] ||

a-a. J (Ānade°); G vidyaṭa-m-Ānaṃdeva; Nob. vighaṭṭay. Ānandemaṃ. - b. G stu°. J stuyaṃ.

*18.22 athāyuṣmān Ānando bhagavantaṃ[a] pratiśrutya taṃ[b] stūpaṃ vighāṭayasi[c] |

a. J °vataṃ: Nob. (G?) °vataḥ. - b. Nob. (G?), Tib. de: not J. - c. G (EdgGr., p. 158 §§32.53, 62); J vighaṭayām āsa: Nob. vighaṭṭayām āsa.

*18.23 sa tatra dadarśa |

*18.24 [a]kanaka-vibhṛta-maṇi[a]-muktā-saṃcchāditaṃ hiraṇyamayaṃ samudgakaṃ[b] dṛṣṭvā ca bhagavantam etad [c]avocat ||

a-a. "Jewels bedecked with gold"; Tib. gser-gyi hphra-can-gyi nor-bu (see Jäschke and Das. s.v. phra, for which "ornament," as SGL^2 and Jäschke with query, cannot be correct); G °-vibhūta-°; J only °-viśūta. - b. J samudra° (cf. 18.25). - c. G jumps to 18.26

*18.25 hiraṇyamayaṃ[a] bhagavaṃ samudgakaṃ samuddhṛtaṃ[b] |

a. J bharaṇamayaṃ. - b. J samudvṛtaṃ; Tib. mchis-so.

N. 205 *18.26 bhagavān [a]uvāca ||

a. G continues.

*18.27 [a]saptaite samudgakāḥ[a] sarve udghāṭyantām[b] iti |

a-a. J °kā; G sapteti mudgakāḥ. - b. Nob., Tib. phye-źig: G utghādyatan; J uddāhāntayām.

*18.28 [a]tathā (*ca sarvān*)[a] udghāṭayām āsa ||

a-a. Nob., Tib. de-bźin-du thams-cad; G only tathā. J only tadā.

*18.29 sa tatra dadarśa |

*18.30 hima-kumuda-[a]sadṛśa-varṇāny asthīni[a] |

a. G °vaṇṇā°. Tib.+ rus-pahi kha-dog kha-ba daṅ me-tog ku-mu-da hdra-ba-dag cig. J only °dṛśāny asthānī.

*18.31 dṛṣṭvā ca bhagavantam etad avocat ||

*18.32 [a]bhagavan asthīny[a] upalakṣyante ||

a-a. G °vani asthiny. J °va-r-usthiry.

*18.33 bhagavān uvāca[a] ||

a. Nob. (G?); J āha.

*18.34 ānaya tā-m[a]-Ānanda mahā-puruṣasyāsthīni |

a. Or tāny? G ānaya tām, J ānīyatam; Nob. ānīyantām; IOL F ānayahi [...].

CHAPTER 18. THE TIGRESS

[...]

*18.35 athāyuṣmān Ānanda tāny asthiny ādāya [a]bhagavate buddhāyopanāmayām āsa[a] |

a-a. IOL F [-]nāmayām āsa; J °nāmayāsu; G °vatāyudyonopamayām āsa.

*18.36 bhagavāṃś cāsthīni gṛhītvā saṃghasya purataḥ saṃnyasyovāca[a] ||

a. G sanyaso°; J saṃghasyāvāca.

*18.37 imāny asthīnīha[a] pravara-guṇa-gaṇāyuktasya su-mater
dama-dhyāna-kṣānti-praviralatayotsāha-yaśasaḥ
kṛto[b] bhūyo bhūyaḥ [c]satatam iha sa[c] saṃbodhau mati-mato
[d]dṛḍhotsāho 'tīva[d] dhṛti-mati[e] sadā dāna-nirataḥ[f] || 3

Meter ?. + Sikhariṇī ⏑ - - | - - - | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | - - | ⏑ ⏑ ⏑ - | ⏑ || + ⏑ - - | - - - | ⏑ ⏑ ⏑ | ⏑ ⏑ - | - ⏑ ⏑ | ⏑ ⏑ || . – a. Nob. asthiny āsan. – b. Nob. kṛtvā. – c-c. Nob. satatasamitaṃ. – d-d. Nob. dṛḍhotsāhino; *atīva not in Tib. – e. Nob. °taḥ. – f. Nob. °tasya.

G ... asthiny āha pravara-guṇa-gaṇo yu° ...
deya-dhyāna-kṣānti-praviralatayotsāha-yamāsaḥ ||
tato bhūyo bhuyaḥ || satatam ihat se bodho ...-matāṃ ||
dṛḍhotsāho tīva dhṛtim || (...)

J imāny asthinīha pravala-guṇa-gaṇo-muktasya samate
dama-dhyāna-kṣānti-praviraladumonsāha-yaśasaḥ
kṛtā bhūyo bhūyaḥ satasam iha bodhau mati-mato
dṛtensāho trīva dhṛti-mati | sadā dāna-nirataḥ

Tib. rus-pa hdi-dag yon-tan mchog rab chogs ldan blo-gros mchog |
dul dan bsam-gtan bzod-pas spro-ba grags-pa dam-pa mchog[a] |
phyir-źiṅ byaṅ-chub hdi-la rtag-tu blo-gros ldan byas-śiṅ |
spro brtan mos daṅ blo-gros rtag-tu sbyin-la dgah-ba yin ||

a. For pravara?

N. 206 *18.38 tato bhagavāṃ bhikṣūn āmantrayām āsa |
*18.39 vandata[a] bhikṣavo bodhisatva-śarīrāṇi śīla-guṇa-parivāsitāni[b] parama-dullabha-darśanāni[c] puṇya-kṣetra-bhūtāni |

a. G; J vuṃndata. – b. G °vāsi°, Tib. yoṅs-su bgos-pa; J only vāsitānu. – c. J.

J 57r *18.40 tatas te bhikṣavaḥ kṛta-karapuṭā[a] āvarjita-manasas[b] tāni śarīrāṇi mūrdhnā[c] vandante[d] |

a. G °tā, J kalaputā. – b. GJ °saḥ. – c. J mūdhā. – d. J vaṃdate; G vandan.

*18.41 athāyuṣmān Ānandaḥ kṛta-karapuṭo bhagavantam etad avocat ||
*18.42 bhagavāṃs[a] tathāgataḥ sarva-lokābhyudgataḥ sarva-satva[b]-namas-kṛtaḥ |

a. G °vās, J °vā. – b. GJ; Nob. °ttvair.

*18.43 tat kathaṃ tathāgata evaitāny asthīni namasyate ||

*18.44 atha bhagavān āyuṣmantam Ānandam etad avocat ||

[...]

*18.45 ebhir Ānandāsthibhiḥ mayaivaṃ kṣipram anuttarā samyaksaṃbodhir abhisaṃbuddheti[a] |

a. Nob. (G?); J °bodhi-m-abhisaṃbuhṛebhi.

*18.46 bhūta-pūrvam Ānandātīte 'dhvany aneka[a]-vāhana-balopapanna apratihata-bala-parākramo Mahāratho nāma rājābhūt |

a. GJ add dhana-dhānya: not Tib. – IOL F [-]kramo rājña kha [-].

*18.47 tasya deva-kumāra-sadṛśās trayaḥ putrā babhūvur Mahāpraṇādo[a] Mahādevo Mahāsatvaś ca |

a. IOL F [Mahāpra]ṇālo nāma.

N. 207 *18.48 atha rājā krīḍanārtham udyāna[a]-bhūmim abhiniṣkrāmate[b] |

a. Nob. (G?); J adyā°. – b. J; G obhinikrāmata; Nob. °kramate.

*18.49 te ca kumārās tasyodyānasya guṇānuraktatayā[a] kusuma-lolatayā[b] ca itas tato 'nuvicaramāṇā[c]

a. IOL F °ktatâyā[-]; GJ nurādhitayā; Wb., p. 54 nurāgita-. – b. G °tayāś; J only lolayā. – c. J nuvi°; G bhuvi°.

*18.50 mahā-dvādaśa-vana-gulmaṃ praviviśuḥ[a] |

a. G °suḥ; J pravivișu corrected from praviśiṣu.

*18.51 tataḥ[a] prasṛteṣu[b] [c]rāja-putreṣu[c] kumāropasthāyakā anyonyaṃ prasṛtā babhūvuḥ | rāja-kumārotsṛṣṭāḥ |

a. Nob., Tib.; GJ tatra. – b. J praśṛ°; G prastataṃteṣu. – c-c. G rājā-°; not J. – Tib. the line: de-nas rgyal-pohi bu-dag doṅ-ba daṅ gźon-nuhi rim-gro-pa-rnams kyaṅ rgyal-bus bskrad-nas phan-čhun doṅ-ste.

*18.52 udyāna-mahatyāṃ[a] parirakṣitāyāṃ[b] dvādaśa-vana-gulmaṃ praviviśuḥ[c] ||

a. GJ. – b. G parirakṣitoyāṃ taṃ, J pa (end of line) rakṣitāyāṃ; Tib. kun-tu bsruṅ-bahi. – c. J pravidhiṣu; G °ṣṭaḥ; Nob. praviṣṭāḥ.

*18.53 atha Mahāpraṇādo bhrātṛ-dvayam uvāca |
*18.54 bhīr me[a] [b]hṛdayasmy āviśate[b] |

a. J bhī me, G bhīmo. – b-b. IOL F [hṛda]yasmiṃ āvi[-] (EdgGr., p. 54 §8.63); G hṛdayāsyā°. J dṛdayaśyā°, Nob. hṛdayasyā°.

*18.55 āgacchata[a] mā vayam ihaiva[b] [c]śvā-padair[c] vināśam āpadyema[d] |

a. J; Nob. (G?) āgaccha. – b. G iheva. Tib. hdir: not J. – c-c. G °-yade, J °-padaiḥ; Nob. śva-°. – d. G °demaḥ, J °dyemaḥ.

*18.56 Mahādeva uvāca ||

IOL Kha. i *18.57 na me bhayam asty[a] api tu iṣṭa-jana-viyogād dhīr[b] [c]me hṛdaye[c] pravartate ||

a. J aśy. – b. J dhi. G vi; Tib. sñam? – c-c. J °yaṃ, G ma hyadayaṃ. – IOL Kha. i.27a (beg.) [... prava]rtate : .

*18.58 Mahāsatva uvāca ||

IOL Kha. mahās[atva ...].

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[...]

N. 208 *18.59 na[a] mama bhaya ihāsti[b] nāpi śoko vana-vivare[c] muni-saṃstute[d] vivikte |
J 57 v parama-[e]suvipula[e]-mahārtha-lābhād[e] hṛdayam idaṃ[f] mama saṃprahṛṣyatīha[g] || 4

Meter Puṣpitāgrā: ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | – ⏑ – | ⏑ – – || ⏑ ⏑ ⏑ | ⏑ – ⏑ | ⏑ – ⏑ | – ⏑ – | ⏑ – || . –

a. J na ca. – b. J; G ahāsti. – c. J; G virale. – d. (G?) J. – e-e. J suvipura-mahārthatā-lābhā, Tib + śin-tu rgyas mchog don chen rñed (cf. 18.80); G suvimale-mahārtha-lābho. – f. G ida, J imaṃ, Tib. hdi. – g. Tib. II Hs. hdir; Nob. (G?) prahṛṣyatīva; J saṃpradṛṣyati ca. – IOL F [... pra]hṛṣyatiha || . – IOL Kha. i.27.a [... hṛda]yam idaṃ mama saṃ[pra- ...].

IOL Kha. i *18.60 atha te rāja-kumārā taṃ dvādaśa-vana-gulmaṃ vivaraṃ[a] caṃcūryamāṇā[b]

a. Nob. (G?). Tib. khrod-du; J vicaraṃ. – b. J cacū°, Tib. rgyu-ba-na; G only ca. – IOL Kha. i.67 (beg.) [...] c[aṃ]curyam[āṇā ...].

*18.61 [a]dadṛśus tādṛśīṃ[a] vyāghrīm saptāha-prasūtāṃ[b] paṃca-suta-parivṛtāṃ kṣut-tarṣa-parikarṣitāṃ parama-durbala-śarīrāṃ[c] |

a-a. G dadṛśu || (etā)dṛśī, Nob. dadṛśu etā°, Tib.+ de-nas rgyal-bu gźon-nu de-dag ... de hdra-ba źig mthoṅ-ṅo; J dadṛṣu te tā-dṛśī. – b. J praśṛtāṃ (cf. 18.63). – c. GJ. – IOL F [-]la-śarīrān. – IOL Kha. i.67 [... śarīr]ā[ṃ]. – IOL Kha. i.27.a [... ṣaḍā]ha-prasūtā sapt[āha ...].

*18.62 [a]dṛṣṭvā ca[a] Mahāpraṇādo 'bravīt |

a-a. Nob. (G?); J dṛṣtān. – IOL F dṛṣṭvā ca [...]. – IOL Kha. i.67 dṛṣṭvā ca Mahāpra[ṇado ...].

N. 209 *18.63 [a]bho kaṣṭam[a] iyaṃ tapasvinī [b]ṣaḍ-aha[b]-prasūtā vā bhaviṣyati saptāha[c]-prasūtā vā |

a-a. J; G bho kastam; Tib. kye maho. – b-b. J; G ṣabhaha. – c. J; G saprāru. – IOL Kha. i.27.a [...] ṣaḍāha-prasūtā bhav[iṣyati ...].

*18.64 idānīṃ[a] bhojanam alabhamānā sva-sutāṃ vā[b] bhakṣayiṣyati[c] |

a. J °naṃ | ; G stehānīṃ. – b. Nob. (G?); not J. – c. Nob. (G?); J bhaṣyayiti. – IOL F [bha]kṣayiṣyate. – IOL Kha. i.67 [... ala]*bh*anta sva-sutā vā bha[kṣayiṣyati].

*18.65 jighatsayā[a] vā kālaṃ kariṣyati ||

a. G jighāsayā, J dijighaṃsayā.

*18.66 Mahāsatva uvāca |

*18.67 kim asyās tapasvinyā bhojanaṃ ||

IOL F [bho]janaṃ dātuṃ. – IOL Kha. i.27.a [... a]sya tapasvinī bhoja[naṃ ...].

*18.68 [a]Mahāpraṇāda uvāca[a] |

a. J °ṇaha uvāca; G °prāṇādaha.

*18.69 (*navāni*)[a] māṃsāny uṣṇāni [b]rudhirā ca sakāśaṃ[b] bhaved yad[c] iha |

a. Tib. sar-pa; not GJ. – b-b. G rudhirāś ca karttavyaṃ, J rudhiraṃ rasa sakāśaṃ; Nob. °raṃ ca saṃtaptaṃ. – c. J; not G. – Tib. the line: hdir gaṅ śa sar-pa daṅ khrag dron-po yod-na. – IOL Kha. i.67 [... rudhir]aṃ ca sa karkaśa bha[ved ...].

THE KHOTANESE SUVARṆABHĀSOTTAMASŪTRA

[...]

*18.70 etad bhojanam uktaṃ [a]vyāghra-tarkṣu-ṛkṣa-siṃhānāṃ[a] ||

a-a. J vyāghra-tarakṣa-ukṣa-si°. Tib. stag daṅ dom (bear) daṅ dred (hyena) daṅ seṅ-ge-rnams; G vyāghreṇa-tarkṣa-ṛkṣa-gṛdhra-si°; Nob. vyāghraiṇa-tarksu-ṛkṣa gṛdhra-si°. – IOL Kha. i.27.a [...]-tarakṣekṣa-sadhanaṃ

*18.71 Mahādeva uvāca |

IOL. Kha. mah[ādeva ...]

*18.72 ihaiṣā tapasvinī [a]kṣut-tarṣa[a]-parigata-śarīrā alpa-prāṇāvaśeṣā[b] parama-durbalā[c] na śakya-m-[d]anayā sthāne[d] bhojanam anveṣṭuṃ[e] |

a-a. Nob. (G?); J kṣatvapa. – b. Nob. (G?). Tib. srog-gi lhag-ma; J °ṇacaśaiyā. – c. J, Tib. rab-tu ñams-chuṅ-bas; G °durllārbalāḥ. – d-d. (G?) J; Tib. hdis gnas hdir. – e. Nob., Tib. ĉhol; G atveṣṭaṃ, J anneṣṭaṃ. – IOL Kha. i.67 [... śarī]rā alpa-prāṇ[āvaseṣa ...].

*18.73 ko 'syāḥ prāṇa[a]-parirakṣaṇārtham ātma-parityāgaṃ kuryād iti ||

a. G prāṇā, J prāṇā with erased(?) -ā. – IOL Kha. i.67 [...] kuryād iti : .

*18.74 Mahāpraṇāda uvāca |

IOL Kha. i.67 Mahā[praṇāda ...].

*18.75 bho[a] duṣkara ātma-parityāgaḥ ||

a. Nob.; GJ vibho; Tib. kye. – IOL Kha. i.27.a [... ā]tma-parityāgaṃ.

*18.76 Mahāsatva uvāca |

IOL Kha. mahā[satva ...].

*18.77 asmad-vidhānāṃ duṣkaraṃ [a]jīvita-śarīrābhiṣvaktānāṃ[a] alpa-buddhīnām eṣa nayaḥ[b] |

a. G jīvata-śarīrāṇy abhiṣvaktānāṃ. Tib. srog daṅ lus-la mṅon-par chags-pa; J śarīrābhidyuktānāṃ. – b. G then: saṃvignās tāṃ vyāghrī ||, from 18.81. – IOL Kha. i.67 [... a]lpa-buddhīnāṃ atma-[...].

*18.78 anyeṣāṃ punar ātma-parityāgābhirūḍhānāṃ[a] para-hitābhiyuktānāṃ sat-puruṣāṇāṃ na duṣkaraḥ[b] ||

a. G °rudhā°; J °rutā°. – b. G °raṃ; J °ri! – IOL Kha. i.27.a [...]-hitābhiyukt[ānāṃ ...].

*18.79 api ca[a]

a. G then: mārair atha te etc. (end of 18.80 and beg. of 18.81), see 18.85.

N. 210 *18.80 [a]kṛpa-karuṇa-samudgatārya-satvā divi bhuvi ceha ca labhyate[b] sva-dehaṃ |
IOL Kha. † śataśa iha *karotu[c] nirvikāraṃ mudita-manāḥ[d] [e]para-jīvite †samāne[e] || 5

Proposal for a CIHTS Publication: A Devanāgarī Edition of the *Kāśyapaparivarta*

—Bhikkhu Pāsādika—

[A unique Sanskrit manuscript of the *Kāśyapaparivarta* was discovered at the end of the 19th century in Eastern Turkestan. The text was transliterated in Roman script and edited twice, first in 1926 and again in 2002. An invaluable asset of the edition of 2002 is that it includes perfectly legible facsimiles of the whole manuscript (apart from a number of lacunae), allowing of comparison and making it possible to reconsider numerous editorial problems which the text still poses. As such a reconsideration is certainly desirable and, in particular, since the Romanized editions of the *Kāśyapaparivarta* are not easily accessible in India, it has been proposed to prepare a Devanāgarī edition of the text to be accompanied by its Tibetan translation to be critically edited, and by renderings of it into Hindi and English. A Devanāgarī *editio princeps* of the *Kāśyapaparivarta* seems fully justified for at least two more reasons: It is surely one of the earliest Mahāyāna discourses and has proved inspirational when further Mahāyāna discourses were compiled. It has, moreover, become one of the basic sources for the chief Mādhyamika and Yogācāra masters who both rather substantially quote from and allude to it. Luckily, with the help of such quotations, filling the major portion of lacunae in the text of the *Kāśyapaparivarta* manuscript is feasible.]

When in November 2005 Professor M. Hahn and myself were staying at Sarnath as guests of the Central Institute, we were informed that one of its future major projects would be the re-publication of Buddhist Sanskrit texts in Devanāgarī script together with their Tibetan translations. On that occasion I spontaneously proposed to prepare a Devanāgarī edition of the *Kāśyapaparivarta* (KP), one of the earliest Mahāyāna discourses whose edition and transliteration in Roman script are fairly well-known, whilst this seminal text has as yet never been published in India. So in the following without, however, giving all the details, some thought may be given to the realization of that proposal.

Both the KP edition and transliteration in Roman script are based on a unique Sanskrit manuscript kept in the St. Petersburg Branch of the Institute of Oriental Studies, viz. the MS "SI P/2". This manuscript, written in Brāhmī script, was brought to Russia from Eastern Turkestan at the end of the 19th century; a number of lacunae apart, it is nearly complete and may have been written in Khotan sometime in the 7th or 8th century CE. In 1926 von Staël-Holstein published his edition of the KP

together with its corresponding Tibetan translation and four Chinese renderings presupposing more or less different versions of the original Sanskrit. Again, in 2002, the Romanized text of the MS "SI P/2" was brought out by Vorobyova-Desyatovskaya in collaboration with Karashima and Kudo. As Vorobyova-Desyatovskaya states, when comparing the MS "SI P/2" with some other fragments of the KP, belonging to the Central Asian MS collections of the UK, Finland and Germany, the conclusion can be safely drawn that "at least two Sanskrit versions of the KP existed in Eastern Turkestan in the first centuries CE: a brief and apparently earlier version, and an extended one which took shape later. The MS 'SI P/2' represents the extended version" of our text.

Whereas von Staël-Holstein refers to his Romanized text as 'edition', Vorobyova-Desyatovskaya calls hers a 'transliteration'. By comparing both scholars' dealing with the MS 'SI P/2' with the help of the perfectly legible facsimiles published at the end of Vorobyova-Desyatovskaya's Romanized text, von Staël-Holstein's can in fact be considered an edition even though he does not give footnotes, and Vorobyova-Desyatovskaya's a careful transliteration with full notes bearing on difficult readings, proposed emendations, parallel readings found in the other KP fragments, as mentioned, and scribal errors. It should be mentioned here that von Staël-Holstein actually planned to publish numerous notes to his edition in a separate volume which, however, never saw the light of day. In his edition he indicates, of course, the punctuation marks occurring in the MS and missing *akṣaras* or parts of *akṣaras*, but he also makes 'improvements' to the Sanskrit text e.g. by inserting *akṣaras* lost because of damage to the MS, but without specifying the insertions. Another editorial procedure of von Staël-Holstein is his normalizing a peculiar spelling not infrequently found in the MS, viz. the doubling of the subscribed *–r*, e.g. *krr, grr, prr* etc., a way of writing said to have been influenced by the Khotanese; see Vorobyova-Desyatovskaya (her transliteration, p. 3, n. 1) who, throughout, transliterates the double *–r* spellings. It goes without saying that such spelling would prove rather awkward for converting it into Devanāgarī script.

As for the proposed preparation of a Devanāgarī edition of the KP, I would like to adopt features pertaining both to the edition and

transliteration just referred to. As in von Staël-Holstein's edition, a division of the Devanāgarī text into chapters or sections according to its contents seems preferable to Vorobyova-Desyatovskaya's textual arrangement foliowise. Hers is a meticulous presentation of MS data ('handschriftlicher Befund'), whilst in its arrangement chapterwise the Devanāgarī text should match that of the Hindi and English translations following it in order to facilitate its study. On the other hand, as in Vorobyova-Desyatovskaya's transliteration, small textual additions such as vowels or *avagrahas*, e.g., missing in the MS should be inserted in brackets and also footnotes should go with the Sanskrit text, dealing with problematic readings etc.

Unfortunately, apart from many small lacunae in the Sanskrit text, in the MS "SI P/2" a number of folios is missing. Since in the case of incomplete Sanskrit texts in numerous publications of the Central Institute of Higher Tibetan Studies the missing parts in Sanskrit originals have been reconstructed tentatively, i.e. retranslated *ex hypothesi* from the corresponding Tibetan versions of the texts, I will also try to fill the lacunae in the KP original with the help of KP quotations, in texts like the *Śikṣāsamuccaya*, or *ex hypothesi* reconstructions, clearly to be set apart from the original text by italicizing the retranslated portions. Because a regular feature of the Central Institute's publications is their including Hindi – and to some extent also English – translations, tentative reconstructions of Sanskrit text may seem superfluous, though, when translating into English, but certainly are justifiable when rendering a text into Hindi.

For the sake of completeness, in an appendix at the end of the Devanāgarī edition of our text further MS remains of the KP may be given in Devanāgarī script, viz. those of the MS "SI P/85A" (St. Petersburg), the fragments in the Hoernle and Mannerheim Collections, the fragment in the Turfan Collection (Berlin) (see Vorobyova-Desyatovskaya, pp. 58-64) and a newly identified fragment made accessible in 2009.

Part II of the proposed KP project should comprise a critical edition of the Tibetan translation *'Phags pa 'Od sruṅ gi le'u*. Although I would very much like also to edit the Tibetan text, a scholar of the Central Institute had better shoulder this responsibility so as to avoid inordinate delay in the envisaged publication of the whole work. In Part III a Hindi

translation of the KP will be offered, and it is Prof. K.N. Mishra who has kindly agreed to render the text into Hindi. He is also requested to check the Sanskrit retranslations in particular. Lastly, in Part IV I would like to present a revised version of my English translation of the text which had appeared in instalments long time ago in a defunct quarterly (see the bibliography in Vorobyova-Desyatovskaya 2002).

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How to Teach a Buddhist Monk to Refute the Outsiders
Text-critical Remarks on some Works by Bhāviveka[1]

—HELMUT KRASSER—

[The paper argues that certain "digressions" or "appendices" in Bhāviveka's *Prajñāpradīpa* (PP) do not belong to the original text of the PP, but were added later. The digressions in question are those whose endings are indicated by formulations such as *źar la bśad pas chog go* and that consist in summaries of discussions that can be found in the *Madhyamakahṛdayakārikā* (MHK) with its commentary, the *Madhyamakahṛdayakārikāvṛtti* alias *Tarkajvālā* (TJ). These digressions seem to have been written down by students who were being trained to debate as based on their teacher's oral instructions. Since the PP, including its summaries of the MHK/TJ, was translated into Chinese by Prabhākaramitra in 630–632, it is safe to conclude that the portions of the MHK/TJ that were the basis for these summaries in the PP must have been composed before 630–632. Thus, we can rule out that these parts of the MHK/TJ were composed by an author named Bhavya who may have lived in the 8th century, as has been assumed by Yasunori Ejima and others. The focus of the paper is a particular digression in the PP, a summary of the 9th chapter of the MHK/TJ, that deals with Mīmāṃsaka arguments for the validity of the Veda and against the omniscience of the Buddha. It will moreover be argued that the problems in the MHK/TJ which have led scholars, such as Ejima, to assume that parts of these texts were written by an 8th-century author are best explained by assuming that these texts, like the digressions in the PP, were written down by students on the basis of a teacher's oral instructions. Thus, these texts represent first-hand information about daily life in Indian Buddhist monasteries of the sixth century, giving us a fascinating glimpse of the education system of that time.]

1. Introduction

Of the works attributed in the colophons to Bhavya or Bhā(va)viveka[2] (490/500–570), the authenticity of some has been questioned in one

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1. I would like to thank Vincent Eltschinger, Horst Lasic, Patrick Mc Allister, and Yasutaka Muroya for their valuable comments, as well as Cynthia Peck-Kubaczek for correcting my English. I also would like to express my indebtedness to the *Asian Classics Input Project* (http://www.asianclassics.org/), which provided electronic versions of the Tibetan texts dealt with in this paper. Without them, the work on these long texts would have been much more time consuming and cumbersome.

2. For the different names applied to this and one or more later persons with the same or a similar name, cf. Eltschinger 1998: 58 n. 3. In the **Lakṣaṇaṭīkā* he is called Bhāviveka; see Yonezawa 2004: 119. For the sake of convenience I will use this name.

way or another by a number of modern scholars. These works are the *Ratnapradīpa*, the *Madhyamakārthasaṅgraha*, the *Madhyamakahṛdaya-kārikā* (MHK) with its commentary, the *Madhyamakahṛdayakārikāvṛtti*, also known as *Tarkajvālā* (TJ),[1] and the *Prajñāpradīpa* (PP). Convincing arguments against Bhāviveka's authorship of the *Ratnapradīpa* are summarized in Eckel 2008: 23–27. Related problems concerning the *Madhyamakārthsaṅgraha* are dealt with elsewhere (Krasser 2011, §1.5). Thus, here I will confine myself to looking at the PP and MHK/TJ.

2. Problems with the *Prajñāpradīpa*

As van der Kuijp has pointed out, there are textual problems with the PP. It is not available in Sanskrit but "we have two different translations: a Chinese version that was prepared by Prabhākaramitra in 630–2 and a circa 800–20 Tibetan version by the 'Indian Mahāyāna Mādhyamika' Jñānagarbha and Cog / Lcog ro Klu'i rgyal mtshan ... Comparing the two versions, we notice that they presuppose at times quite different readings of the original Sanskrit manuscripts on which they were based" (van der Kuijp 2006: 171).[2] According to my understanding, the problem addressed by van der Kuijp is connected to passages in the PP that are summaries of discussions in the MHK/TJ (and elsewhere?). One of these digressions, edited by Lindtner (1984) and translated by Eckel (1985), deals with the refutation of Yogācāra tenets. The end of this excursus is indicated, as has been shown by van der Kuijp, with the expression *źar la bśad pas chog ste*, which is earlier than assumed by Lindtner and Eckel.[3] In the following I will take a closer look at another

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1. For convenience's sake I follow the habit of earlier scholars and refer to the commentary on the MHK, the *Madhyamakahṛdayakārikāvṛtti*, with the name *Tarkajvālā* as found in the colophon of the Tibetan translation (*dbu ma'i sñiṅ po'i tshig le'ur byas pa'i 'grel pa* ***rtog ge 'bar ba*** TJ D329b2, P380a3). As the colophon of the Sanskrit manuscript of the MHK shows, the name *Tarkajvālā* was also used for the verses alone: *tarkajvālā nāma sūtraṃ samāptam* (Lindtner 2001: 110). See also van der Kuijp 2006: 186 with n. 52.
2. For differences between the Chinese and Tibetan translations, see van der Kuijp 2006: 194f.
3. See van der Kuijp 2006: 195 n. 78. I agree with van der Kuijp, but also see the words following the particle *ste* as belonging to the excursus: *źar la bśad pas chog ste / 'di ni mṅon par brtson pa rnams raṅ gi sde pa dag daṅ lhan cig rigs pa daṅ rigs pa ma*

digression dealt with by van der Kuijp. This digression is, among other things, devoted to the refutation of the Veda and to establishing the omniscience of the Buddha. One of the relevant passages (PP D215a4–5, P269a4–5) of this digression is referred to by van der Kuijp:

> *de bźin gśegs pa'i gsuṅ rab ni thams cad mkhyen pa ma yin pas smras pa yin te / byed pa po daṅ bcas pa'i phyir dper na / bye brag pa la sogs pa'i bstan bcos bźin no //*
>
> The Word[s] (**pravacana*) of the Tathāgata [= Buddhist scripture] were [oral texts initially] spoken by one who is not omniscient, because they have a [human] agent/composer as, for example, treatise[s] of the Vaiśeṣika [tradition], etc. (van der Kuijp 2006: 192)

Here again we are dealing with an excursus like that presented by Lindtner and Eckel. This one begins at PP D214a3, P268a5 with *mu stegs can ṅan pa mig na bas ñi ma'i dkyil 'khor gyi 'od zer mi bzod pa bźin du /* and ends, again, with the formulation *źar la bśad pas chog go //* (PP D216a7, P271a7).[1]

There seem to be more such digressions in the PP. Where they end might be indicated by formulations similar to the two we have already seen (*źar la bśad pas chog ste/go*). Avalokitavrata comments on all of them:

PP D92a6, P112a3: *źar la bśad pas chog go //* (Avalokitavrata: ***źar la bśad pas chog go*** *źes bya ba ni źar la bśad pas chog gis mtshan ñid kyi gźi daṅ mtshan ñid dag dgag pa'i skabs ñid brjod par bya'o źes bya ba'i tha tshig go //* PPṬ D Śa 74a4)

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*yin pa rtog pa'i phyogs tsam źig bstan pa yin no //*PP D248a7, P311b4–5; translated in Eckel 1985: 74. Another passage in the PP suggests that the formulation *phyogs tsam źig bstan pa* still belongs to the digression (*de'i phyir phyogs tsam źig bstan to // źar la bśad pa'i gtam gyis chog gi skabs ñid dpyad par bya'o //* PP D148b6, P184b1).

1. The next sentence probably also belongs to this digression as it is still dealing with omniscience. PP D216a7–b1, P271a7–8: *de'i phyir de ltar thams cad mkhyen pa ni chos thams cad ṅo bo ñid med pa ñid phyin ci ma log par ston pa bka' lha daṅ mi'i bla ma rnams kyis* (D : *kyi* P) *bkur ba de / de ñid bcom ldan 'das stobs bcu mṅa' ba yin no // gtam ha caṅ 'phros pas chog gi* (em. : *gis* DP) */ skabs ñid la 'jug par bya'o //*

PP D108a1, P132a3: *źar la bśad pas chog gi / skabs 'dir bsdu bar bya ste /* (Avalokitavrata: ***źar la bśad pas chog gi skabs ñid bsdu bar bya ste /*** PPṬ D Śa 136a4)

PP D122b1, P150a5: *źar la bśad pas chog gi skabs ñid dpyad par bya'o //* (Avalokitavrata: ***źar la bśad pas chog gi skabs ñid dpyad par bya'o*** *źes bya bas ni …* PPṬ D Śa 186a3)

PP D144a7, P178b4: *źar la bśad pas chog ste /* (Avalokitavrata: ***źar la bśad pas chog ste*** *źes bya bas ni …* PPṬ D Śa 266a7)

PP D148b6, P184b1: *źar la bśad pa'i gtam gyis chog gi skabs ñid dpyad par bya'o //* (Avalokitavrata: ***źar la bśad pas chog gi skabs ñid dpyad par bya'o*** *źes bya ba ni …* PPṬ D Śa 283b3–4)

PP D184b4–5, P230a4: *źar la bśad pas chog gi skabs ñid dpyad par bya'o //* (Avalokitavrata: ***źar la bśad pas chog gi skabs ñid dpyad par bya'o*** *źes bya ba ni / …* PPṬ D Za 76a2–3)

PP D224a1, P281a5: *źar la bśad pas chog gi skabs ñid kyi dbaṅ du bya'o //* (Avalokitavrata: ***źar la bśad pas chog gi skabs ñid kyi dbaṅ du bya'o*** *źes bya bas ni …* PPṬ D Za 227a7–b2)

PP D258b5, P325a3: *źar la bśad pas chog go //* (Avalokitavrata: ***źar la bśad pas chog go*** *źes bya ba ni …* PPṬ D Za 336b2)

It is by no means certain that in all cases we are dealing with digressions, and if so, the respective beginnings and endings are not clear. Of these 'digressions,' I have checked only the first (ending at PP D92a6) and I do have the impression that in this case *źar la bśad pas chog go* indicates its end. It is found in the fifth chapter, beginning after MMK 5.4ab at PP D91b6, P111b1 and extending to D92a6, P112a3, where the introduction to MMK 5.5cd begins.[1] Like the digression that is the main

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1. PP D91b6–92b1, P111b1–112a5: *mtshan ñid 'jug pa ma yin na // mtshan gźi 'thad par mi 'gyur ro //* MMK 5.4ab *źes bstan pa'i don gyi dbaṅ gis mjug bsdus so //* **beginning –** *'dir mkhas su re ba'i mṅon pa'i ṅa rgyal can kha cig raṅ gi phyogs kyi skyon brjod pa brnag* (P : *brnags* D) *par mi bzod pa na 'di skad ces nam mkha' yod pa yin te / mtshan ñid yod pa'i phyir ro źes smra ba na / …*

topic of our interest (PP D214a3–216b1), which begins with an insulting reference to the opponent (PP D214a3: *mu stegs can ṅan pa mig na bas ñi ma'i dkyil 'khor gyi 'od zer mi bzod pa bźin du*), this one also begins with an insulting reference: *'dir mkhas su re ba'i mṅon pa'i ṅa rgyal can kha cig raṅ gi phyogs kyi skyon brjod pa brnag* (P : *brnags* D) *par mi bzod pa na 'di skad ces* (which seems to mean something like: With regard to this topic (*'dir*) some arrogant people (*mṅon pa'i ṅa rgyal can*/*abhimānin*), who fancy themselves learned (*mkhas su re ba*), say, inasmuch as they can't stand (*brnag par mi bzod pa)* [our excellent arguments] which name the faults in their position …).

Coming now back to the digression under discussion (PP D214a3–216b1), it is clear that it draws heavily on the TJ/MHK. The parallels to MHK 9.31 cum TJ for the passages dealing with the Maga Brahmins have already been examined by van der Kuijp (2006: 196–199), who provides translations for some. The dependence of the arguments against the opponent's claims that the Buddha cannot be omniscient have been dealt with in another paper (Krasser 2011, §3.3). Thus, we shall look at some of the other passages in this digression.

Certain evil outsiders who cannot stand the rays of the *maṇḍala* of the immaculate ten powers [of the Buddha to know everything], his unerring teaching that illuminates all places, like those suffering from eye disease cannot stand the rays of the sun *maṇḍala* [i.e. the disc of the sun], state: 1) The Tathāgata is not omniscient, because he is human like anyone else. 2)	PP D214a3–b3, P268a4–b8: *mu stegs can ṅan pa mig na bas ñi ma'i dkyil 'khor gyi 'od zer mi bzod pa bźin du / stobs bcu dri ma med pa'i dkyil 'khor sa* (P : *ba* D) *thams cad snaṅ bar byed pa'i gsuṅ ma nor ba'i 'od zer mi*

...sgrub pa de tha sñad kyi bden par gtogs pa'i dṅos po bstan pa'i phyir / tha sñad daṅ rjes su mthun pa ni yin no // źar la bśad pas chog go //– end

'dir smras pa / don dam par nam mkha' yod pa kho na yin te / mtshan ñid yin pa'i phyir ro // 'di na gaṅ yaṅ med pa de ni mtshan ñid yin par mi 'dod de / dper na nam mkha'i me tog bźin no // nam mkha' ni mtshan ñid yin te / rgyal po chen po khams drug po 'di dag ni skyes bu'o źes gsuṅs pas de'i phyir de ni yod pa kho na yin no // bśad pa / mtshan ñid kyi gźi mi 'thad do źes bstan zin pas de'i phyir /

mtshan gźi 'thad pa ma yin na // mtshan ñid kyaṅ ni yod ma yin // MMK 5.4cd

Moreover, the cognition of the Tathāgata is not the cognition of an omniscient being, because it is cognition like the cognition of an ordinary person (*pṛthagjana*). 3) Moreover, the body of the Tathāgata is not the basis of the cognition of an omniscient being, because it is a body like the body of an ordinary person.

bzod (*bzod* D : *ba bon ma/bo nam* P) *pa dag gis smras pa /* 1) *de bźin gśegs pa ni thams cad mkhyen pa ma yin te / mi* [D : *ma* P] *yin pa'i phyir dper na de las gźan bźin no //* 2) *yaṅ na de bźin gśegs pa'i ye śes ni thams cad mkhyen pa'i ye śes ma yin te / śes pa yin pa'i phyir dper na so so'i skye bo'i śes pa bźin no //* 3) *yaṅ na de bźin gśegs pa'i sku ni thams cad mkhyen pa'i ye śes kyi gźi ma yin te / lus yin pa'i phyir dper na so so'i skye bo'i lus bźin no //*

-1) If from among them (*tatra*) [the opponent] shows here [in this proof] (*atra*) that the ultimate (*pāramārthika*) Tathāgata is not omniscient, the content of [his] reason 'because he is human' is not established (cf. *asiddhārthatā*, *ma grub pa yi don* MHK 9.24d), because the *dharmakāya* lacks the extension (*spros pa*) of humans, etc., and because also the group of his qualities [such as the ten powers][1] being supra-mundane (*lokottara*) and pure (*anāsrava*) is not included in the three realms. [You] **should also see the faults of the reasons** (*hetu*) **such as 'produced by him'** (cf. *kṛtakatvāt* MHK 9.16b) **and state also the faults of the examples** (*dṛṣṭānta*) **such as 'ordinary being.'**

-1) *de la 'dir don dam pa pa'i de bźin gśegs pa thams cad mkhyen pa ma yin no źes ston na* [P : *pa* D] *ni mi yin pa'i phyir źes bya ba'i gtan tshigs kyi don ma grub pa ñid de // chos kyi sku ni mi la sogs pa'i spros pa daṅ bral pa'i phyir daṅ / 'jig rten las 'das pa zag pa med pa'i chos kyi tshogs kyaṅ khams gsum par ma gtogs pa'i phyir ro // 'dis byas pa ñid la sogs pa'i gtan tshigs kyi skyon dag kyaṅ śes par bya źiṅ mi phal pa la sogs pa'i dpe'i skyon dag kyaṅ brjod par bya'o //*

1. PPṬ D Za 190b7: ***chos kyi tshogs*** *stobs bcu la sogs pa che ba'i yon tan rnams.*

-2) **Also with regard to the subject 'cognition' [you] should state in the very same way (*rnam pa de ñid kyis*) [i.e., operating with *pāramārthika*] the faults of the reason[1] and the example [applied here] as well as the faults of the other reasons for that [claim]/of the [opponent] (*de'i gtan tshigs*) such as [because his cognition still is] 'grasping' and 'having an object' (*sālambana*).[2]**

-2) *ye śes kyi phyogs la yaṅ rnam pa de ñid kyis* [D : *rnam pa ñid kyi* P] *gtan tshigs daṅ / dpe'i skyon dag daṅ / de'i gtan tshigs 'dzin pa ñid daṅ / dmigs pa daṅ bcas pa ñid la sogs pa'i skyon dag kyaṅ brjod par bya'o //*

-3) **Also with regard to the property possessor 'body' [you have to show] the faults of the reason and the example in the same way.**

-3) *sku'i phyogs la yaṅ gtan tshigs daṅ / dpe'i skyon dag de bźin no //*

First, [you] also [have to question] the meaning of that [very] thesis 'not omniscient': 'What is this?' Does 'not knowing everything' mean a) **'knowing certain [things]'** or b) **'knowing nothing at all'?**

thams cad mkhyen pa ma yin no // źes dam bcas pa de'i don kyaṅ re źig gaṅ yin / ci thams cad ni mi mkhyen la / a) *cuṅ zad mkhyen pa yin nam /* b) *'on te cuṅ zad kyaṅ mi mkhyen pa yin /*

ad a) **If of these [two] he assumes ["not omniscient" to have a meaning] as in the first**

ad a) *de la gal te brtag pa sṅa ma ltar 'dod na ni des ci*

1. Avalokitavrata: *pha rol po dag de bźin gśegs pa ni thams cad mkhyen pa ma yin te / byas pa ñid yin pa'i phyir ro źes bya ba la sogs pa'i gtan tshigs gaṅ dag ji sñed brjod du zin kyaṅ don dam pa pa'i de bźin gśegs pa thams cad mkhyen pa ma yin pa'i gtan tshigs su de dag mi ruṅ ste / dper na sgra ni rtag te mig gi gzuṅ ba yin pa'i phyir ro źes bya ba bźin du thams cad ma grub pa'i skyon dag kyaṅ śes par bya'o //* PPṬ D Za 191a1–3.

2. The second reason is also applied by Bhāviveka in order to refute the Yogācāra; MHK 5.111: *sālambanatvād vitathā tathatālambanāpi dhīḥ / svapnādidhīvat tad grāhyaṃ nātas tattvaṃ ca yujyate //* (cf. also MHK 5.97–98). The cognition [of the Buddha], even the one having true reality as its object, would be deluded because it has an object, like the cognition in a dream, etc. And therefore reality would not fit as that which is grasped by him. For text and translation, cf. also Kawasaki 1992: 146 and Hoornaert 2003: 151, 169.

alternative, [then you have to ask,] 'What do you assume that he does not know?' If [the opponent says] super-sensible (*atīndriya*) [matters],' [then you answer]: He knows that, because [it] is object of [his] cognition (jñeyatvāt*), just as an immaculate jewel put on the palm of one's/his own hand.**[1]

źig mi mkhyen par 'dod / gal te dbaṅ po las 'das pa'o źe na des de mkhyen te / śes bya yin pa'i phyir ñid kyi phyag mthil du nor bu dri ma med pa la sogs pa bźag pa bźin no //

ad b) If he assumes ["not omniscient" to have a meaning] as in the second alternative, then this is disproved [already] in the previous alternative, because we accept [what he has said] 'because he is human,' and it is disproved by ordinary usage (*prasiddhi*), [namely] the example such as 'ordinary person' is not possible due to ordinary usage, because also those [ordinary people] know certain objects.

ad b) *'on te brtag pa phyi ma ltar 'dod na ni phyogs sṅa ma la gnod pa daṅ / grags pas gnod de / de ni mi yin pa'i phyir źes khas blaṅs pa'i phyir daṅ / so so'i skye bo la sogs pa'i dpe dag 'jig rten la grags pas mi ruṅ ste / de dag gis kyaṅ yul 'ga' źig śes pa'i phyir ro //*

If [the opponents] say: "The Bhagavān does not know what does and what does not belong to the

PP D214b4–6, P268b8–269a5: *ci ste gźan dag gis*

1. Avalokitavrata: *de'i lan du des dbaṅ po las 'das pa yaṅ mkhyen par bsgrub pa'i rjes su dpag pa bstan pa'i phyir /* ***des de mkhyen te / śes bya yin pa'i phyir ñid kyi phyag mthil du nor bu dri ma med pa la sogs pa bźag pa bźin no*** *źes bya ba smras te / de dag ni chos can daṅ / bsgrub par bya ba chos daṅ / sgrub pa'i chos daṅ / dpe yin par go rims bźin du sbyar te / dper na thams cad mkhyen pa* ***ñid kyi phyag mthil du*** *śel sgoṅ* ***dri ma med pa la sogs pa bźag pa ni śes bya yin pa'i phyir*** *de mkhyen pa de bźin du dbaṅ po las 'das pa dag kyaṅ śes bya yin pa'i phyir* ***des mkhyen*** *to //* PPṬ D Za 192a6–b1. The example used by Bhāviveka, *ñid kyi phyag mthil du nor bu dri ma med pa la sogs pa / *svakaratalaratnāmala*, might be an allusion to his work **Karatalaratna* (*Chang-chen-lun*, Taishō 1578), availabe in a Chinese translation by Xuanzang; see Seyfort Ruegg 1981: 63 with n. 196. For this argument, compare *Laṅkāvatārasūtra* where it is said that the *tathāgatagarbha* for the Tathāgatas is object of perception like the *āmalaka* fruit in [one's/their] hand. *(tathāgatānām punar mahāmate karatalāmalakavat pratyakṣagocaro bhavati* (LASū 91,2–3, ed. Vaidya 1963). I thank Kazuo Kano for this reference. See also *Nyāyabhūṣaṇa* 302,4–5: *tad yathā – vivādāspadībhūtāny adṛṣṭādīni kasyacit pratyakṣāṇi prameyatvāt karatalāmalakavad ity ...*

past, the future and the present in the same way as the others [i.e., Brahmā, Maheśvara and Nārāyaṇa][1] know it," [then you answer:] This only proves what is already established (*siddhasādhana*), because by [their] erroneous (*log pa*) cognition they know the knowable [objects] erroneously. If 'not knowing [everything (?)] means 'knowing false [facts],' then all the reasons [applied by them are proved] to be inconclusive (*anaikāntika*) on account of their own teachers, who are established [for them in the form] "our teacher knows everything."[2]

'das pa daṅ / ma 'oṅs pa daṅ / da ltar du gtogs pa daṅ / ma gtogs pa dag ji ltar śes pa de ltar bcom ldan 'das kyis mi mkhyen to że na ni grub pa la sgrub pa yin te / de dag gis [P : *gi* D] *log pa'i śes pas śes bya dag log par śes pa'i phyir ro // ci ste mkhyen pa ma yin no żes bya ba / ṅan pa mkhyen pa'o że na ni kho bo cag gi ston pa thams cad śes pa'o żes sgrub pa rnams kyi raṅ gi ston pa dag gis gtan tshigs thams cad ma ṅes pa ñid do //*

In case of the Mīmāṃsakas, [the reason] is inconclusive on account of Jaimini, etc.: First [you] have to ask those overcome by *timira* in the following way (*'di skad ces dri bar bya ste*): **You have to state of which nature the one is by whom the knowable things are known [and] who is endowed with correct cognition. If then they answer by adopting the [different] *siddhānta*s "his nature is this," then at the occasion of [their] refutation you must bring forward the [arguments] as explained [before] *in extenso*.**

dpyod pa can dag gi ni rgyal dpog pa la sogs pa dag gis ma ṅes pa ñid de / re żig rab rib kyis zil gyis [D : *gyi* P] *non pa de dag la 'di skad ces dri bar bya ste / gaṅ gis śes bya gaṅ gi ṅo bo ñid śes pa de yaṅ dag pa'i śes pa daṅ ldan par brjod par bya ste / de dag gal te 'di skad ces 'di'i ṅo bo ñid ni 'di'o żes de dag grub pa'i mtha' yoṅs su bzuṅ ste / smra na dgag pa*

1. See ... *tshaṅs pa daṅ / dbaṅ phyug chen po daṅ / sred med kyi bu rnams ni* ... TJ D319a5, P365b5–6 on MHK 9.161. According to Avalokitavrata, these are Mahādeva, Viṣṇu, Akṣapāda, Vardhamāna, Kapila and Kaṇāda (*lha chen po daṅ / khyab 'jug daṅ / rkaṅ mig daṅ / 'phel ba daṅ / ser skya daṅ / gzegs zan la sogs pa dag gis* ... PPṬ D Za 193b3–4)
2. It is not clear which reasons are addressed here.

skabs ji ltar gsuṅs pa dag rgya cher brjod par bya'o //

… …

… …

In their case, too, you have to state the faults as explained [before] after having examined the meaning of their thesis; you have to state also the faults of the reason and the example as it fits. … …

PP D215a1–2, P269a8: *de dag gi* [D : *gis* P] *yaṅ dam bcas pa'i don rnam par brtags nas skyon ji skad bstan pa dag ñid brjod par bya źiṅ / gtan tshigs daṅ / dpe'i skyon dag kyaṅ ci rigs par brjod par bya'o //*

… …

[This passage has been dealt with above, p. 51]

PP D215a4–5, P269b4–6: *dpyod pa can dag las kha cig gis smras pa / de bźin gśegs pa'i gsuṅ rab ni thams cad mkhyen pa ma yin pas smras pa yin te / byed pa po daṅ bcas pa'i phyir dper na / bye brag pa la sogs pa'i bstan bcos bźin no //*

In their case you have to state the fault[s] as before after having examined also the meaning of the thesis.

de dag gi [*gi* D; om. in P] *dam bcas pa'i don kyaṅ rnam par brtags nas sṅa ma bźin du skyon brjod par bya'o //*

…

It is clear that this text does not belong to the main text of the PP; rather, as the passages highlighted in bold amply reveal, it reflects materials that have been added for teaching young Buddhist monks how to debate with Mīmāṃsakas. It represents first-hand information on the daily life in Buddhist monasteries in India of the sixth century, thus allowing us

a fascinating look into their education system. Thus, this digression and the possible other ones ask for urgent study.[1] Until now, our only sources about the grand debates between major Buddhist masters or between them and other great orthodox teachers have been the reports of Chinese pilgrims or Tibetan historical writings and a few inscriptions.[2] Although the passage under consideration is not available in its original language, I am not aware of any other text that documents this kind of matter in such a lively, first hand manner. Avalokitavrata, who himself probably went through Buddhist training of the type recorded in these notes, must have immediately recognized what this passage was, and thus, it may be safe to assume that he considered its contents to have been authored by Bhāviveka. It would be difficult otherwise to explain why he took the trouble to comment upon it.

The question to be asked now is: Who wrote this (these) digression(s) found in the Chinese and Tibetan translations of the PP? Was it written by Bhāviveka, drawing upon the MHK/TJ, to be distributed to young monks? I do not believe so. The discrepancies between the Chinese and Tibetan versions of the PP such as reported by van der Kuijp "... the Chinese translation quotes a verse from an unidentified sutra [*ru jing jie shuo*], the PP's Tibetan counterpart gives this passage in prose and does not at all indicate that it is a quotation, let alone from a sutra!" (2006: 194), and the fact that the reference to the *dbu ma'i sñiṅ po'i de kho na ñid la 'jug pa'i skabs*, which is found in the Tibetan translation of the

1. These *prasaṅgas* will be the topic of a research project to be conducted at the Institute for the Cultural and Intellectual History of the Austrian Academy of Sciences by Ritsu Akahane.

2. On some inscriptions in which debates are mentioned and the possible role of debates in India, see the very informative description in Bronkhorst 2007. The main narratives of such debates have been collected and evaluated in an easily readable paper by José Cabezón, who draws on Chinese and Tibetan historical and biographical writings about famous Indian debates (Cabezón 2008). In the same issue of the journal, Georges Dreyfus deals with debates in Tibetan monasteries, where the situation was quite different as they did not have to fight against real Mīmāṃsakas (Dreyfus 2008). For an extensive treatment of debates in Tibetan monasteries, see Dreyfus 2003.

"Yogācāra appendix," is missing in its Chinese counterpart (2006: 195), are best explained if we theorize that these digressions were written down by students, who were being trained to debate, on the basis of a teacher's oral instructions. As the digression dealing with omniscience is too long to have been written in the margin of the PP manuscript, we may assume that it was written on a separate folio (or folios) which was then added to the PP manuscript. This might explain the fact that in the Tibetan translation, this digression is found in the comments on MMK 22.10, while in the Chinese version it appears in the explanation of MMK 22.8. The additional leaf may have been placed one leaf earlier in the bundle of the PP manuscript that made its way to China. As the commentary on MMK 22.10 refers to the ten powers of the Buddha to know everything (*tha sñad daṅ rjes su mthun par bcom ldan 'das thams cad mkhyen pa stobs bcu daṅ* PP D213b7), and as the Buddha's omniscience is the topic of this digression, its placement seems more satisfactory in the Tibetan translation.

3. Problems with the *Madhyamakahṛdayakārikā* and the *Tarkajvālā*

Not all parts of the MHK and TJ texts that are extant today are accepted as having been authored by 'our' Bhāviveka;[1] indeed, van der Kuijp (2006: 187) has announced that he will "revisit the conundrum of the oeuvre of Bhāviveka/Bhavya on a future occasion."[2] The matter certainly is quite nuanced and needs to be examined in more detail. For the sake of convenience, here we will look at the main arguments, both pro and contra, concerning the authenticity of the two texts in question.

3.1 *Ejima against Bhāviveka's authorship*

As his main argument against the authenticity of the TJ, Yasunori Ejima mentions the fact that "[i]n the present TJ the *mūla-kārikā*s are frequently introduced with wordings like '*ācārya āha*,' or commented '*ayam ācāryasyābhiprāyaḥ*,' etc." Thus, he concludes that although "[t]he 'Ur'-TJ, a revised or enlarged recension of which is now handed down to

1. The different positions are listed in Eltschinger 1998: 57 n. 2; see also van der Kuijp 2006: 188f., and Eckel 2008: 21–23.
2. A first draft of this investigation has kindly been put at my disposal by van der Kuijp.

us in the Tripiṭaka, was really composed by Bhāvaviveka ... [t]he present TJ was composed by another person named 'Bhavya'." This 'Bhavya' is assumed by Ejima to have lived "perhaps in the VIIIth century."[1] Halbfass (1991: 100) seems to follow this attribution, but he does not provide any reasons.

3.2 *Arguments by other scholars for Bhāviveka's authorship*

Against this argument by Ejima, specialists of Bhāviveka's works have argued that expressions like '*ācārya āha*' can also be found in other commentaries authored by the same person as the *mūla*-text. Lindtner (1982: 184) refers to Nāgārjuna's *Pratītyasamutpādahṛdayavyākhyāna* and Qvarnström (1989: 21 n.1) to Vasubandhu's AKBh. Gokhale (1985: 77) explains this fact with reference to the translator team: "we find a few anachronisms, where an 'Ācārya' (presumably Atiśa himself) is said to have inserted his own contributions to the discussion (see for example TJ on verse 21 of this chapter). It may be an interpolation or an interlinear remark made by the Lotsawa." Eckel (2008: 22–23) also does not question the authorship of Bhāviveka of the TJ as a whole, but – while assuming that certain passages might be interpolations or insertions by a student or a later editor – he also considers the possibility that these "*ācārya* passages" might reflect a kind of "stylistic device."

Another argument for the authenticity of the TJ is found in the comments on the concluding verse (MHK 11.3), as has been indicated by Eckel:

> This text has been written in this way as the concise heart of the middle way; it is a mirror in which scholars can see reflected a multitude of sūtras.[2] (Eckel 2008: 22)

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1. See the letter printed in Lindtner 1982: 183. Ejima (*loc. cit.*) attributes also the *Madhyamakārthasaṅgraha* to this Bhavya. The pros and cons are also discussed in Seyfort Ruegg 1990.

2. *iti madhyamakasyedaṃ saṃkṣepād dhṛdayaṃ kṛtam / dhīmatāṃ naikasūtrānta-bimbadarśanadarpaṇam //* MHK 11.3 (= D329a3, P379b2–3: *de ltar 'di ni dbu ma yi // sñiṅ po mdor bsdus byas pa yin // blo ldan mdo sde du ma yi // gzugs brñan lta ba'i me loṅ yin //*)

Eckel translates the commentary on this verse as follows:

> "Written" means that it was composed by me, the one who analyzes with wisdom. In other words, I am the Master (Tib. *slob dpon* / Skt. *ācārya*) who wrote the text (Tib. *bstan bcos byed pa* / Skt. *śāstrakāra*).[1]

Nevertheless, he does express his uncertainty about the authenticity of this passage:

> While it is possible that this passage is an interpolation, and the Tibetan might be subject to other interpretations, it certainly seems that the author of the commentary thought of himself as the author of the verses. (*op. cit.*)

While I agree that the Tibetan is not clear and that the author of the commentary is identified as author of the verses, we should keep in mind that *kṛta/byed pa*, which Eckel translates as "written," is not really that specific and means rather "made" or "composed," thus leaving open the possibility that these verses were not written by Bhāviveka, but were perhaps presented orally to students.

While I do not subscribe to any of the explanations by Gokhale, Lindtner, and Qvarnström, or to Eckel's "stylistic device,"[2] I do consider the TJ to have been composed by Bhāviveka.

3.3 *Arguments for the authenticity of the Tarkajvālā*

In the case of the TJ, which is available only in Tibetan translation, I believe we are facing a problem similar to that of the *prasaṅga*s in the PP. The Sanskrit manuscript upon which the Tibetan translation of the TJ is based certainly was not written down in this form by Bhāviveka himself, but more probably by a Buddhist student monk. However, while the notes that have entered the PP display an advanced level of debating knowledge and were most probably written by pupils who already knew

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1. TJ D329a5–6, P379b6–7: ***byas pa*** *źes bya ba ni rnam par bkod pa ste / bdag śes rab kyis dpyod par byed pas so // des na bstan bcos byed pa'i slob dpon bdag ñid bstan pa yin no //*
2. It goes without saying that, in general, later insertions never can be excluded with certainty.

how to depict and refute arguments of opponents, the manuscript of the TJ seems to contain notes taken by a beginner student. Such students still had to learn the basics, as, for example in the formulation of a proof, what are the property possessor (*chos can, dharmin*), the property to be proved (*bsgrub par bya ba'i chos, sādhyadharma*), the reason (*gtan tshigs, hetu*) and the example (*dpe, dṛṣṭānta*).[1] A few examples may suffice. The Tibetan text represents the Derge and Peking versions of an inaccurately translated (?) and badly transmitted Tibetan text. These problems were also addressed by the Bo doṅ Paṇ chen, as summarized by van der Kuijp (2006: 186): "Lastly, the remarks with which he concludes his series of refutations are quite telling as to what he thought about the transmission of the MHK and the TJ, and their Tibetan translation. He thus ends with the declaration that the [Tibetan text of the] TJ has errors, unclarities, and is confused (*nor zhing mi gsal 'khrugs pa'i rnam pa can*), and entertains the idea that these problems derive from the less than satisfactory job done by the translators."[2]

In the following I will show some portions of the TJ in which it is clear that the commentary stems not from the pen of Bhāviveka, but rather from his mouth. The relevant phrases are highlighted in SMALL CAPS.

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1. The class may also have included more advanced students – we cannot know – but the notes reflect the level of a beginner.
2. An example for a problematic translation (or for a different Sanskrit manuscript) might be: *de'i* [em. : *des* DP] *gzugs śe na gtan tshigs don // rnam par rtog pa ma ṅes ñid // dbyer med ṅo bo* [D : *ṅo bo ñid* P] *yin na yaṅ // gtan tshigs ma ṅes pa ñid yin //* MHK 6.42 (TJ D239a2, P268a8–b1); *tādrūpyād iti hetvarthavikalpe vyabhicāritā / abhedarūpatāyāṃ ca syād vā hetor asiddhatā //* MHK 6.42. The rendering of *vyabhicāritā* and *asiddhatā* into Tibetan through *ma ṅes pa ñid* makes it impossible to understand the argument properly in its Tibetan version.
   An example for a badly transmitted text is: *'dis* [em. : *'di* DP] *ni sdig pa dag mi* [P : *ma* D] *'gyur // ma reg* [P : *rig* D] *pa daṅ ma mthoṅ phyir // ma bsgoms* [em. : *bsgos* D, *thos* P] *phyir daṅ bag chags phyir // dran pa'i śes daṅ dge ba bźin //* MHK 9.121 (*pāpaṃ prakṣālyate nādbhir aspṛṣṭer anidarśanāt / akledād vāsanādhānāt smṛtijñānaśubhādivat //*) ***sdig pa*** *źes bya ba ni* CHOS CAN *no // de chus* [D : *chu yis* P] ***dag par mi 'gyur*** *źes bya ba ni de'i* CHOS *so //* ***mi reg pa*** *daṅ /* ***mi mthoṅ ba*** *daṅ /* ***bsgoms*** [em. : *bsgor* DP] ***med pa*** *daṅ /* ***bag chags su gnas pa'i phyir*** *źes bya ba bźi ni* GTAN TSHIGS *te /* TJ D305b7–306a1, P347b–7.

lam gsum ji bźin don ldan yin // tshaṅs pas bstan phyir sman dpyad bźin // 'das daṅ ma 'oṅs mkhyen pa po [D : *pa'o* P] // *des bstan pa bsgrub bya yin że na* / MHK 9.148

yathārtho hi trayīmārgo brahmokter vaidyakādivat / atītānāgatajñair vā taduktes cet prasādhyate // MHK 9.148

lam gsum *ni* CHOS CAN *no //* ***don ji lta ba bźin yin te*** *żes bya ba ni de'i* CHOS *so //* ***tshaṅs pas bstan pa yin pa'i phyir*** *//'**das pa daṅ ma 'oṅs pa mkhyen** pa'i thub pas **bstan pa'i phyir** żes bya ba gñis ni* GTAN TSHIGS *te / gaṅ daṅ gaṅ tshaṅs pas bstan pa'am / 'das pa daṅ ma 'oṅs pa mkhyen pas bstan pa gaṅ yin pa de daṅ de ni don ji lta ba bźin te / dper na **sman dpyad bźin no** żes bya ba ni* DPE *yin no że na* / (TJ D316a1–3, P361a6–b1)

If [the opponent] proves that the way [taught] in the three Vedas is true (*yathārtha*), because it has been taught by Brahmā or by those who know the past and the future, just like the medical part [of the Veda, i.e., the Āyurveda, which has been taught by them and which is true].

If [the opponent proves:] "**The way [taught] in the three Vedas**" is the PROPERTY POSSESSOR (*chos can, dharmin*). "**True**" is a PROPERTY (*chos, dharma*) of this [property possessor]. The two [statements] "**because it has been taught by Brahmā**" [and] "**because it has been taught by** the Munis **who know the past and the future**" are REASONS (*gtan tshigs, hetu*). Whatever has been taught by Brahmā, or whatever has been taught by those who know the past and the future, that all is true, "**like the medical part [of the Veda]**;" this is the EXAMPLE (*dpe, dṛṣṭānta*).

The commentary on the following verse again is quite short, probably the shortest in the TJ. And again, it only identifies the property possessor (*dharmin*), the property to be proved ([*sādhya*]*dharma*), the reason (*hetu*), and the example (*dṛṣṭānta*).

yod phyir sgra ni mi rtag ste // ci phyir bya ba bźin mi gzuṅ // MHK 9.45ab
sattvād anityaḥ śabdo 'yaṃ kriyāvat kiṃ na gṛhyate /[1]

---

1. For stylistic reasons one might assume that the author of MHK 9.45 and MHK 4.37 (*jātaṃ duḥkhasvabhāvena śūnyaṃ tat **kiṃ na gṛhyate** //*) is the same.

Why do you not accept that this word is impermanent, because it exists, just like an action [such as going and washing]?

sgra ni *CHOS CAN no //* ***mi rtag pa*** *ñid ni CHOS so //* ***yod pa'i phyir*** *źes bya ba ni GTAN TSHIGS te / gaṅ daṅ gaṅ yod pa de ni mi rtag ste / dper na 'gro ba daṅ btso blag la sogs pa'i* ***bya ba*** *yin no //* (TJ D287b7–288a2, P324a8–b1)

Besides identifying the *dharmin*, the *sādhyadharma* and the *dṛṣṭānta*, in the following example it is even said that the phrase *vijñāna-viṣayatvena* is stated [by the teacher] in order to give the reason (**vijñāna-viṣayatveneti hetvartham ity uktam*).

> *gal te smra 'dod bsgrub bya ba // phyi don sems kyi dṅos ñid de //*
> *rnam par śes pa'i yul yin phyir // dper na de ma thag bźin do //*
>
> *cittasvabhāvo bāhyo 'rtho yadi sādhyo vivakṣitaḥ /*
> *vijñānaviṣayatvena tad yathā samanantaraḥ //* MHK 5.27

źes bya ba 'di la ***phyi rol gyi don*** *ni CHOS CAN no //* ***de sems kyi ṅo bo ñid*** *yin par sgrub pa ni de'i CHOS so //* ***rnam par śes pa'i yul yin phyir*** *// źes bya ba ni GTAN TSHIGS KYI DON DU PHYIR źes smos so //* ***dper na de ma thag*** *pa'i rkyen* ***bźin no*** *źes bya ba ni DPE ste //* (TJ D270a6–7, P228b5–7)

In addition to the members of the proof being identified, also phrases concerning the fact that the proof's *pakṣa* consists of *dharmin* and *dharma* together (*chos daṅ chos can bsdoms pa ni phyogs so*) can be better understood as an explanation for beginners. Such statements would certainly not have frightened an opponent or impressed anyone else.

> *śes bya'i sgrib pa zad byed pa // de yaṅ lam 'di ñid kyis yin //*
> *sems las byuṅ ba'i sgrib yin phyir // ñon moṅs sgrib pa ji bźin 'dod //*
>
> *etenaiva ca mārgeṇa jñeyāvaraṇasaṃkṣayaḥ /*
> *caittasattve sati vṛteḥ kleśāvṛtivad iṣyate //* MHK 4.5

śes bya'i sgrib pa zad byed pa *// źes bya ba ni CHOS CAN no //* ***de yaṅ lam 'di ñid kyis yin*** *źes bya ba ni de'i CHOS rab tu sgrub pa'o // CHOS DAṄ CHOS CAN BSDOMS PA NI PHYOGS so //* (TJ D147a2–3, P159b8–160a2)

Especially the frequent occurrence of this phrase leaves no doubt that the comments on MHK, at least in part, were meant for beginners.

The same phrase occurs in TJ on MHK 4.34,[1] on MHK 5.111,[2] on MHK 6.25,[3] on MHK 9.7,[4] on MHK 9.17,[5] and on MHK 9.140;[6] a similar phrase is found in the passage on MHK 5.32 (*chos can daṅ chos bsdus pa ni phyogs yin no*).[7] The first occurrence is, if I did not overlook anything, in TJ on MHK 3.26.[8]

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1. TJ D164b7–165a1, P178b5–6: ... ***theg pa chen po*** *źes bya ste / 'di ni* CHOS CAN *no // de saṅs rgyas kyis gsuṅs pa'i gsuṅs yin pas* ***saṅs rgyas kyi*** *źes bya ba ni* CHOS YIN PAR BSGRUB PAR BYA'o // CHOS CAN DAṄ CHOS BSDOMS PA NI PHYOGS *so //*
2. TJ D226b6–227a1, P253a5–7: ***de kho na ñid la dmigs pa'i blo*** *źes bya ba ni* CHOS CAN *no // de ni* ***brdzun pa yin te*** *źes bya ba ni de'i* CHOS *te* BSGRUB PAR BYA BA'o // CHOS DAṄ CHOS CAN BSDOMS PA NI PHYOGS *so //* ***dmigs pa daṅ bcas pa'i phyir*** *źes bya ba ni* GTAN TSHIGS *te / gaṅ daṅ gaṅ dmigs pa daṅ bcas pa yin pa de daṅ de ni brdzun pa yin te / dper na* ***rmi lam*** *gyi śes pa bźin źes bya ba ni* DPE'o // D226b6–227a1, P253a5–7.
3. TJ D234b2, P262b8–263a1: ... ***gtso bo*** *ste* CHOS CAN *no //* ***de yod pa*** *źes bya ba ni de'i* CHOS *te* BSGRUB PAR BYA BA'o // CHOS DAṅ CHOS CAN BSDOMS PA NI PHYOGS *so //* ***sna tshogs kyi rjes su 'gro ba*** *la sogs pa lṅa ni* GTAN TSHIGS *te /*
4. TJ D275b3–4, P311b1–3: *de la* ***sgra ni*** CHOS CAN *no //* ***rtag pa*** *ñid ni de'i* CHOS *so //* CHOS DAṅ CHOS CAN BSDOMS PA NI PHYOGS *so //* ***lan cig gis 'jug pa*** *daṅ* ***goms pa*** *daṅ /* ***yaṅ śes pa 'byuṅ ba*** *daṅ /* ***mñan par bya ba ñid*** *ces bya ba bźin ni* GTAN TSHIGS *so //* ***sgra ñid bźin no*** *źes bya ba ni* DPE *ste /*
5. TJ D277b2–4, P313b4–6: ***saṅs rgyas gsuṅ ni*** *źes bya ba ni* CHOS CAN *no // de* ***tshad ma ma yin*** *źes bya ba ni de'i* CHOS *so //* CHOS DAṅ CHOS CAN BSDOMS PA NI PHYOGS *so //* ***lta ba gsum sun 'byin pa'i phyir*** *źes bya ba ni* GTAN TSHIGS *te / gsum la lta ba ni* ***lta ba gsum*** *ste / grub pa'i mtha' gsum mo // de sun 'byin par byed pa ni* ***lta ba gsum sun 'byin*** *pa'o // gaṅ daṅ gaṅ la lta ba rnam* (*rnam* D : *rnams* P) *pa gsum sun 'byin pa yod pa de daṅ de ni tshad ma ma yin te / dper na* ***gcer bur rgyu ba'i lta ba bźin no*** *źes bya ba ni* DPE *yin te /*
6. TJ D312a6–7, P356a6–7: ***ljon śiṅ*** *ni* CHOS CAN *no // de la* ***sems yod pa ma yin*** *źes bya ba ni de'i* CHOS *so //* CHOS DAṅ CHOS CAN BSDOMS PA NI PHYOGS *so //* ***skye gnas bźis ma bsdus pa'i phyir*** *źes bya ba daṅ /* ***dkyil du bcad kyaṅ mi bzod pa med pa'i phyir*** *źes bya ba gñis ni* GTAN TSHIGS *te*
7. TJ D209a2–3, P230b8–231a1: ***gzugs kyi rdul gcig pu ni*** *źes bya ba ni* CHOS CAN *yin la / de* ***gzugs kyi blo'i spyod yul ma yin te*** *źes bya ba ni de'i* CHOS *te /* CHOS CAN DAṅ CHOS BSDUS PA NI PHYOGS *yin no //* ***de snaṅ ñid du mi 'gyur phyir*** *// źes bya ba ni* GTAN TSHIGS *te /*
8. TJ D59b7–60a, P63b2–3: ***'dir sa la sogs pa dag*** *ces bya ba ni* CHOS CAN *yin la / don dam par na* ***'byuṅ ba'i ṅo bo ñid ma yin*** *źes bya ba ni de'i* CHOS *yin no //* CHOS CAN DAṅ CHOS BSDUS PA NI PHYOGS *yin te /*

Let us now look at a few passages in which, according to Lindtner and Qvarnström, Bhāviveka refers to himself as *ācārya* (*slob dpon*) or *śāstrakāra/śāstrakṛt* (*bstan bcos byed pa*), or which, according to Ejima (and Eckel), might have been added by an "8th century Bhavya" (or a later editor or student):

- The first three verses of salutation are already introduced as having been taught by the author of the work:

  de 'i phyir BSTAN BCOS BYED PAS *bstan bcos kyi daṅ por* | ... ... (MHK 1.1–3) *źes ston pa la* (TJ D41a2–3, P44a1–3; translated in Gokhale 1985: 81)

- In the third chapter, for instance, we find the profound statement by the "teacher" that the opponent's answer is not possible:

  de la SLOB DPON *gyis bśad pa / pha rol pos smras pa de ni lan du ruṅ ba ma yin no źes bya ba yin no // ji ltar* (P : *lta* D) *źe na* / ... MHK 3.225ab (TJ D112a6–7, P120b2–3)

  With regard to that, the teacher explained that what has been said by the opponent is not possible as an answer. Why? ... MHK 3.225ab

- The *uttarapakṣa* in the Vedānta chapter, for example, is introduced with the insightful remark that the verse has been stated by the author in order to answer the opponents' accusations:

  de la lan brjod par bya ba 'i phyir BSTAN BCOS BYED PAS *smras pa* / ... MHK 8.18 (D255a3, P287b4; the verse is translated in Qvarnström 1989: 53)

- In the next passage, the "*ācārya*" again displays his skills in identifying the *dharmin*, the *sādhyadharma* and the *dṛṣṭānta*:

  gźan yaṅ dṅos po rtag pa thams cad la khyab pa 'i bdag dṅos po thams cad kyi rten du gyur pa nam mkha ' daṅ 'dra ba yin no źes smras pa de la / de las gźan du rtog ge 'i gnod pa ñe bar dgod pa 'i sgo nas SLOB DPON *gyis smras pa* /

  > ***rgyu las ñe bar ma byuṅ ba // nam mkha' dṅos por mi 'dod do //***
  > ***de ni gcig kyaṅ ma yin te / mo gśam gyi ni bu bźin no //***
  >
  > *nāpi hetvanupādānād ākāśaṃ bhāva iṣyate /*
  > *vandhyātanayavan nāpi tad ekam ata eva hi* // MHK 8.68

nam mkha' *żes bya ba ni* CHOS CAN *no //* *de ni* ***dṅos po ma yin te*** *żes bya ba ni de'i* CHOS *so //* ***rgyu las ñe bar ma byuṅ ba'i phyir*** *żes bya ba ni* GTAN TSHIGS *so //* (TJ D266a1–3, P300a2–5)

"Moreover, as to the statement [of the opponent] that the Self (*ātman*) is a permanent (*nitya*) entity (*bhāva*) and is all pervasive (*sarvatraga*) and is the support (*ādhāra*) of all entities (*bhāva*) like space, as to that, in order to adduce a disproof differently from that, the *ācārya*[*/140] [i.e. Bhavya] says the following:

MHK 8.68 states:

> Again, space cannot be regarded as an entity, since it does not stand in relation to a cause. It is, therefore, not one, [but inexisting], just as [the unreal] son of a barren woman [is not one].

TJ 8.68 explains:

The SUBJECT (*dharmin*) is 'space,' the PROPERTY [which is to be proved] (*sādhyadharma*) of [the subject in the thesis] is 'that is not an entity.' The LOGICAL REASON (*hetu*) is 'because it is not originated (*anupa-pannāt*)[**/143]from a cause (*hetu*)'."

(Qvarnström 1989: 122f.; the text of TJ is edited in n. 141, the Tibetan text of the *kārikā* on p. 146) [small caps mine H.K.]

* Qvarnström's note 140: "Bhavya refers here to himself as *ācārya*."

** Qvarnström's note 143: "*ñe bar ma byuṅ ba'i phyir* suggests *anupapannāt* and not *anupādānāt* (= *ñe bar ma blaṅ ba'i phyir*) as in MHK 8.68."

In his superb study and translation of the Vedānta chapter of Bhāviveka's MHK, Olle Qvarnström (1989: 21 n. 1) refers to Walleser, Gokhale and Ejima, who call into question the genuineness of the TJ or parts of it:[1] "The only substantial argument against it, however, is the

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1. On the positions of Ejima and Gokhale, who only considers the "*ācārya* passages" non-genuine, see above §3.1 and p. 61, respectively. Walleser, in his study on early Vedānta, does not deal with the *ācārya* problem at all. After having examined the PP, which in the colophon of the Tibetan translation is attributed to Bhā(va)viveka (*legs ldan byed* PP D 259a4), he considers the TJ, which is attributed to Bhavya (*bha bya* TJ D329b2, P380a4), and notes: "Die Identität von Bhavya und Bhavaviveka ist immerhin nicht über jeden Zweifel erhaben" (Walleser 1910: 17, n. 1).

phrase occurring at intervals: *ācārya āha*, or the like, which would prove the existence of a different author of the TJ from the one who wrote MHK ..." I think that it is much more likely that a phrase such as "in order to adduce a disproof differently from that, the *ācārya* [i.e. Bhavya] says the following" was written by a student, who heard these words spoken by Bhāviveka, wrote down the verse, and then the identification of the *dharmin*, the *sādhyadharma* and the *hetu*.[1]

I do not believe that Bhāviveka would have impressed his opponents or anyone else by showing his ability to identify the property possessor or the reason in a verse he had formulated himself. It is also hard to imagine that Bhāviveka, when preparing for a class, would have written down something like this in his cell and then brought it to class and distributed it there. It is much more likely that these are notes taken by a beginner student listening to Bhāviveka.[2] This also could account for the fact that the Bo doṅ Paṇ chen, with regard to MHK 6.28, "states outright that the intent of the verse is explained differently in the TJ and that he did not see its comment to be a good one (*legs pa ma mthong*)" (van der Kuijp 2006: 186). From time to time it may happen that students do not properly understand what they are being taught... The same holds good for the explanations of MHK 5.68, where the problem was formulated by Eckel (2008: 272, n. 87) as follows: "The commentary on the first half of this verse puzzled Hoornaert and Yamaguchi, as it should. It is one of the rare cases where the Tibetan text of the commentary seems to misunderstand the verse." Also Gokhale's observation that the TJ "evinces a lack of understanding for long compounds at a few places" (1985: 77) is better understood if we assume the TJ to have been written down by a beginner student, and not by a later person also called Bhāviveka or something similar.

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1. More passages in the TJ that refer to the *slob dpon* are indicated in Seyfort Ruegg 1990: 70 n. 18.
2. Besides learning what the property possessor, the logical reason and the example, etc., consist of in a proof formulation, the students of this class also learned how to formulate a *prayoga* ("Whatever has been taught by Brahmā ..."), see above p. 64, TJ on MHK 9.148.

4. Conclusion

The main argument against Bhāviveka's authorship of the TJ is the frequent mention of *ācārya* and *śāstrakāra/śāstrakṛt*. This, however, can easily be explained by the fact that in such passages we are most probably dealing with notes taken by a beginner student. Thus, there is no need to assume that these parts were written by a later author whose name was Bhavya and who lived in the 8th century, as has been proposed by Ejima (§3.1). Moreover, as the first three verses of salutation are already introduced as having been taught by the work's author (*bstan bcos byed pa*; see above p. 67), if Ejima's proposal were followed, the entire TJ would have to be attributed to a later author. At least for the ninth chapter of the MHK/TJ a "later author" can be excluded with certainty. The topics of this chapter are found in the appendix of the PP (D214a3–D216a7), examined above (§2), which consists in a summary of the main arguments against the omniscience of the Buddha together with their refutations (see Krasser 2011, §3.3). This digression in the PP, examined above in its Tibetan translation, is also included in the Chinese translation undertaken by Prabhākaramitra in 630–632 (see above, p. 50). Thus, this digression as well as chapter nine of the MHK/TJ, on which it is based, must have been composed before this date. This also might be the case with chapter five of the MHK/TJ, which deals with Yogācāra tenets, as the reference to the TJ in the Yogācāra appendix of the PP (see above, p. 60) probably refers to this chapter.

Qvarnström's (1989: 21 n.1) reference to the AKBh, where Vasubandhu refers to "himself" as *ācārya* (*ucyata ity ācāryavacanaṃ darśayati* AKBh 8,9) and which is then glossed by Yaśomitra as *śāstrakāra* (AKVy 10,23),[1] is used to substantiate his assumption that in Indian texts teachers refer to themselves as *ācārya*. However, I believe it would be worthwhile to examine whether this was written by Vasubandhu himself or was merely an explanation for a student. Such a study certainly should include passages such as *iti samāpta ānuṣaṅgikaprasaṅgaḥ* (AKBh on *aniyataṃ manaḥ* // AK 1.47'd; *źar la 'oṅs pa'i skabs rdzogs so* // D

1. See also Seyfort Ruegg 1990, 63–64.

52b2)[1] as well as the Tibetan and Chinese translations. As the Indian commentarial literature seems mainly to have been addressed to students,[2] we find other such cases. Lindtner (1982: 184) refers to Nāgārjuna's *Pratītyasamutpādahṛdayavyākhyāna*. As mentioned in Seyfort Ruegg (1990: 64 and n. 20), another example of the "author" of the commentary referring to "himself" as *ācārya* is found in Haribhadrasūri's *Anekānta-jayapatāka*. See also the discussion on the authorship of the *Vākya-padīyavṛtti* (on *Vākyapadīya* 1) concerning the occurrence of *ihabha-vat/tatrabhavat* in the *Vṛtti* (Houben 1999 and 1999a).[3] The authorship of these works is, however, not the topic of this paper. Nevertheless, I would like to ask my colleagues to keep their eyes and minds open for this type of hitherto ignored irregularity, so that we might finally be in a position to set some criteria for making decisions about the original texts, if indeed this is at all possible.

1. For more digressions in the AKBh, see AKBh-Index s.v. *źar la 'oṅs pa*.
2. Some of the works indicate in their titles that they were composed for the benefit of students (*śiṣyahita*). See, for example, Vinītadeva's commentary on the *Nyāyabindu* (*rigs pa'i thigs pa rgya cher 'grel pa* ***slob ma la phan pa*** *(*śiṣyahitā) źes bya ba slob dpon dul ba'i lhas mdzad pa rdzogs so //* D4230, 36b1–2), or Haribhadrasūri's commentary on the *Nyāyapraveśa* (*samāptā ceyaṃ* ***śiṣyahitā*** *nāma nyāyapraveśa-kaṭīkā. kṛtir iyaṃ haribhadrasūreḥ*. A.B. Dhruva (ed.), *Nyāyapraveśa of Diṅnāga*, Delhi 21987, p. 37,25–26).
3. On Abhinavagupta's view concerning the author of *Vākyapadīyavṛtti* 1, see Ratié forthcoming, n. 61: "... (although modern scholars have been wondering whether the VPV is Bhartṛhari's, Abhinavagupta has no doubt concerning its authorship, as noticed in Iyer 1969, p. 22: thus in ĪPVV, vol. II, p. 226, he quotes VPV I, pp. 214–215, and introduces it with the words *tad āha tatrabhavān bhartṛhariḥ*, 'this is what the master Bhartṛhari has said [in...]'): *tasmāt pratyakṣam ārṣaṃ ca jñānaṃ saty api virodhe bādhakam anumānasya*. 'For this reason, perception and the knowledge of Seers invalidate inference even when there is a contradiction [between them].'" Cf. also Unebe 2006: 491 n. 3.

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The Revised Edition of Śūra's *Jātakamālā*
On the Basis of the Oldest Available Source Material

—ALBRECHT HANISCH—

[In my paper I try to show how even a well-known Buddhist Sanskrit text that is available in several supposedly satisfactory editions can be substantially improved through the study of old source material (in Sanskrit and Tibetan), which hitherto has not, or only partly, been taken into account. The *Jātakamālā* of Śūra, composed not later than the early 4th century CE, has been edited by Kern 1891, Vaidya 1959, Caudharī 1971 and Mukhopadhyaya 2007. In fact, the three latter editions are based directly on Kern's *editio princeps*, which itself is based on three comparatively late and accordingly, to some degree, faulty Nepalese paper manuscripts. As for legends 1 to 15 alone, the study of two old palm-leaf manuscripts from the 11th and 12th centuries (Mss N and T), a number of even older manuscript fragments from Central Asia, a Sanskrit commentary (*Jātakamālāṭīkā*), the Tibetan translation of the *mūlagrantha* and two commentaries extant in Tibetan translation only has enabled me to improve the text of the *Jātakamālā* in more than 800 cases. Meiland 2009, who prepared an English translation of the *Jātakamālā* for the Clay Sanskrit Library along with the Sanskrit text, was the first scholar relying upon my revised edition of legends 1 to 15 (published in 2005). For legends 16 to 34, the revised text of which is still under preparation by me, he made use of the list of variant readings in the two above-mentioned palm-leaf manuscripts published by Khoroche 1987. However, when I rechecked copies of the original manuscripts, I found for legends 1-15 alone 300 instances in which variant readings of N and T have been overlooked or wrongly recorded by him. This points up the great importance of re-consulting the original sources.]

1. Introductory

In yesterday's session of this workshop, Prof. Hahn gave a survey of the state of affairs of projects concerned with re-editing Buddhist (Sanskrit) works. Now I would like to illustrate the potentialities (and difficulties) in the field of re-editing Buddhist texts with regard to an individual work, the *Jātakamālā*, composed by the distinguished poet Śūra (also known as Ācārya Śūra or Ārya Śūra), probably not much later than the early 4th century of the Common Era.

This text describes in 34 stories (or legends) marvellous deeds of the Buddha in former existences, when he still was a Bodhisattva intent on

freeing sentient beings from suffering in *saṃsāra* and on leading them to and along the path of salvation. The content, for the most part, goes back to traditional sources, such as the collection of Jātakas, which forms part of the Pāli Tipiṭaka. Through the literary form he chooses, however, Śūra transforms the traditional material into a beautiful piece of poetry. He presents the instructive content of the stories in the form of a *kāvya*, written in flawless classical Sanskrit, and more particularly as a *campū*, a very artistic mixture of prose (*gadya*) and verse (*padya*), in the latter of which he employs a multitude of different metres.

Now, in most of the relevant compendia on the history of Indian literature, the *campū* is treated as a comparatively late phenomenon, with the *Nala-* or *Naladamayantīcampū* of Trivikramabhaṭṭa (early 10th century) being mentioned as the earliest specimen.[1] But the *Jātakamālā* too, displays the form of a full-fledged, classical *campū*. And it, too, is explicitly mentioned (alongside the *Naladamayantīcampū*) in Ratna-śrījñāna's *Ratnaśrīṭīkā*,[2] a 10th-century commentary on Daṇḍin's well-known treatise on poetics, the *Kāvyādarśa*. Indeed, the *campū* genre seems to be a Buddhist invention, with Kumāralāta's *Kalpanāmaṇḍitikā Dṛṣṭāntapaṅktiḥ* and the *Jātakamālā*s of Saṅghasena[3] and Śūra as the finest early specimens. The earliest specimens seem to be "several apparently old Buddhist legends which seem to form the beginning of the genre. They can be found in the Vinaya of the Mūlasarvāstivādins, as

1. As Hahn 2007: 40, note 54 rightly states: "The noteworthy exception is A. K. WARDER's Indian Kāvya Literature, Vol. One, Literary Criticism, Delhi 1972 (revised edition: Delhi 1989), Vol. Two, Origins and Formation of the Classical Kāvya, Delhi 1974; cf., §§ 433-435 in Vol. One and §§ 915 and 930 in Vol. Two."
2. Thakur/Jha 1957: 22f.
3. The Sanskrit text of both works is preserved only fragmentarily in the form of fragments found in Central Asia. The preserved Sanskrit text of Kumāralāta's work was edited by Lüders 1926: 135-193 and 194-208. Hahn 1982: 309-320 outlines the history of research on the *Kalpanāmaṇḍitikā*. Subsequently, he gives the text of the Tibetan translation of its first legend (the other stories have not been translated) along with a German translation (Pp. 321-336).

   Parts of Saṅghasena's *Jātakamālā* are preserved in a multi-text manuscript found in Qizil during the 3rd Turfan expedition. Apart from that, the work is extant in a Chinese translation. An edition both of the Sanskrit fragments and the Chinese version by Michael Hahn and Mitsuyo Demoto-Hahn is under preparation.

separate parts of the Gilgit manuscript or among the fragments of Buddhist Sanskrit literature found in Central Asia."[1]

The name *Jātakamālā* is not only the title of the text, meaning a "garland of birth-stories" or, in its underlying meaning, a "garland (of flowers) which consists of episodes from former births [of the Buddha]" or a "garland which has episodes from former births [of the Buddha] (as its flowers)". It went on to become the term for a whole literary genre, as attested by stanzas 7 and 8 of Somendra's introduction to the *Bodhisattvāvadānakalpalatā*, composed by his father Kṣemendra (I quote Speijer's English translation of the Sanskrit passage):

> There exist many 'Garlands of Birth-Stories of the Jina' by Gopadatta and other teachers, who, discarding the usual order of the Avadânas, gathered tales *carptim*, and told them at length in elaborate prose (g a d y a) interspersed with verse, holding themselves free as to the proportions of the two styles, which they made interchange. They all treat of the praise of the Right Path, but, owing to their profoundness, are hard to understand. (Speijer 1895: xxi)

The same twofold interpretation of the term *jātakamālā* we find in Yì-jìng's account of his journey to India.[2]

Apart from the above-mentioned *Kalpanāmaṇḍitikā Dṛṣṭāntapaṅktiḥ* of Kumāralāta and the *Jātakamālā* of Saṅghasena, which are to be rated as prior to Śūra's *Jātakamālā*, there are two works continuing the genre, viz. the *Jātakamālā* of Haribhaṭṭa (who explicitly mentions Śūra as his illustrious predecessor) and the *Jātakamālā* of Gopadatta. The exploration of the latter two texts has been one of the great achievements of my Guru, Prof. Michael Hahn.

As for the dogmatic content of the *Jātakamālā*, this work is a classic example of an illustration of Buddhist ethics. Śūra explores the issues of the Buddhist cardinal virtues as summarized e.g. in the "Six

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1. Hahn 2007: 40.
2. Cf. Meadows 1986: 5. As for the discussion, whether the author of the *Pāramitāsamāsa* and the author of the *Jātakamālā* was the same person, cf. Meadows 1986: 1-21, Basu 1989: 41f and Hahn 1982: 321-324, 1985: 254f and 1993: 36-40.

Perfections" (*ṣaṭpāramitā-*)[1] and the "Four Immeasurables" (*caturapramāṇa-*),[2] also called "*Brahmavihāras*".

On account of both its fine quality as a *kāvya* and its moral teachings, Śūra's *Jātakamālā* has become a quite influential work (not only) in the world of Buddhism. This is shown, for example, by quotations in such later works as Vallabhadeva's *Subhāṣitāvali*, Ratnaśrījñāna's *Ratnaśrīṭīkā* on Daṇḍin's *Kāvyādarśa*, Sarvānanda's *Ṭīkāsarvasva* on the *Amarakośa* or Vāmana's *Kāvyālaṃkārasūtra*.

The *Jātakamālā* has been translated into Chinese, Tocharian, Tibetan and Mongolian. Of these classical translations, the Tibetan translation (prepared rather early, at the beginning of the 9th century) is the most, or rather the *one*, important one, as we shall see below. There are also pictorial representations based on the stories of the *Jātakamālā*, for example among the murals of the Ajaṇṭā caves and the reliefs of the famous Borobudur *stūpa* on the island of Java. The high esteem the *Jātakamālā* enjoyed can also be seen from the fact that among the six normative texts of the bKa' gdams pa school (the formation of which was very much influenced by Atiśa who went to revive Buddhism in Tibet in the 10th century), Śūra's work was the one representing the field of ethics.[3]

2. Editions of Śūra's *Jātakamālā*

It is a pity that even in a recently published edition of the *Jātakamālā*—namely: *The Jātakamālā of Āryaśūra. With Engl. Translation by J. S. Speyer.* Edited by Satkari Mukhopadhyaya. Delhi 2007. (*Pracya-manisa Classics.* 1.)—the most valuable Sanskrit source materials, which nowadays are readily available (see below), have not been consulted. This edition still relies on the *editio princeps* by Hendrik Kern and the first modern translation by Jacob Samuel Speijer, both publications dating from the late 19th century. Thus, sadly enough, it is outdated from the very moment of its appearance.

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1. Namely *dāna* "generosity", *śīla* "morality", *kṣānti* "forbearance", *vīrya* "energy", *dhyāna* "meditation" or "concentration of the mind" and *prajṭā* "wisdom".
2. Namely *maitrī* "affection", *karuṇā* "compassion", *muditā* "joy" and *upekṣā* "equanimity".
3. The five other texts being the *Mahāyānasūtrālaṃkāra*, the *Bodhisattvabhūmi*, the *Śikṣāsamuccaya*, the *Bodhicaryāvatāra*, and the *Udānavarga*.

In the brief description of this book on the cover it is stated:

> Of all the editions of the *Jātakamālā* so far published the present bilingual one is by far the best. The text published in this edition has been reconstructed primarily on the basis of two earlier editions – one by Hendrik Kern and the other by P. L. Vaidya. While editing the text variants noted by Kern and emendations suggested by Vaidya have been taken into consideration. In addition, the readings adopted by the anonymous commentary and the suggestions of the translator, J. S. Speyer, have also helped the finalization of the text.

Such a blurb sounds nice, but it does not stand up to critical questioning: *Firstly*, the *editio princeps* of Kern is based on three rather recent Nepalese manuscripts dating from the 17th to the 19th centuries which abound with scribal errors (MSS A and B from Cambridge, and MS P from Paris), whereas today far older and better source material is available in the form of two palm-leaf manuscripts.

Secondly, the editions of Kern 1891 and Vaidya 1959 cannot (tacitly) be treated as independent editions; on the contrary, Vaidya's edition is directly based on Kern's *editio princeps*. The same holds true for another Indian edition by Sūryanārāyaṇa Caudharī, first published in 1951, followed by a second revised edition in 1971. To quote Peter Khoroche (who studied the older, more authentic source material, and based on it his 1989 English translation of Śūra's *Jātakamālā*), *Towards a New Edition of Ārya-Śūra's Jātakamālā*, 1987, p. 5:

> The editions of Caudharî (1951, 1971) and Vaidya (1959) were nothing more than reprints of Kern's text with a handful of conjectural emendations, some obvious misprints corrected and a number of new ones introduced. Since 1891 there has been no further study of the manuscript sources, presumably on the assumption (voiced by Max Müller in his preface to Speyer's translation of AJM, p. xi) that Kern's was not only the first edition but would also be the final one. This, as will be seen, is mistaken.

Thirdly, in the way of truly old source material, the use of "the anonymous commentary" in Mukhopadhyaya's edition, I had hoped, would constitute at least *some* advance compared to the above-mentioned

earlier editions. But when checking Mukhopadhyaya's edition with regard to that for the first 15 legends, I found that variants from this commentary (the MS of which contains 65 folios) were used three times at all. And one needs to bear in mind that this commentary is incomplete; it covers only the first 15 of the 34 legends of the *Jātakamālā*.

Moreover, the only available "edition" of this *Jātakamālāṭīkā* is the PhD thesis of Ratna Basu, submitted in 1989 at Bonn University (Germany) in the form of a typescript, which, however, never has been published. When I checked Basu's "edition" against the manuscript (TUL no. 137), I found numerous instances in which Basu misreads the manuscript or ignores variants in the Ṭīkā and "emends" the commentary by adjusting its wording to Kern's edition. A few examples may illustrate that:

(1) Stanza 12.21ab (composed in the metre called Rucirā) reads according to Kern 1891: 80.9, Vaidya 1959: 83.9-10 and Caudharī 1971: 134:

tvayā kulaṃ samamalam abhyalaṃkṛtaṃ
samudyatā nabha iva śāradendunā |

Speijer 1895: 113 translates this as "As the moon rising in autumn adorns the firmament, so y o u are the ornament of your entirely spotless family." In this rendering 'your' is Speijer's silent addition, whereas 'entirely' represents Speijer's attempt to translate the prefix *sam*°.

Now Khoroche 1987: 33 (and according to Basu's bibliography, his publication was used for her thesis) tells us that (beside Kern's MS P) the two old palm-leaf MSS N and T (probably from respectively the 10th and 11th centuries; I shall introduce them later in more detail) instead of *samamalam* read *svam amalam*. The reading *svam amalam* perfectly fits in the context—we now have to translate "As the rising autumnal moon adorns the (spotless) firmament, you adorn *your* (*svam*) spotless family"—and, given that the unusual formation *samamala-* cannot be found in the dictionaries, is doubtlessly to be preferred. The old Tibetan translation of this passage runs *khyod kyis raṅ rigs dri med brgyan pa ni* || *ston zla śar bas nam mkha' brgyan pa bźin* || and thus clearly confirms the Sanskrit reading *kulaṃ svam amalam* by the rendering *raṅ* (= Skt. *svam*) *rigs* (= Skt. *kulaṃ*) *dri med* (= Skt. *amalam*).

The MS of the *Jātakamālāṭīkā*, too, clearly reads ***svam amalaṃ*** *niṣpāpaṃ* ***nabhas tv amalaṃ*** *nirmalaṃ meghādyabhāvāt* । (fol. 59r6). Basu 1989: 398, however, ignores the reading of the commentary, though it certainly is the correct one, and sticks to Kern's text, editing the commentary to ***s*[*v*]*amamalam*** *niṣpāpaṃ* (...)" with *-v-* put in square brackets (the symbol used by Basu for indicating superfluous components in the manuscript).

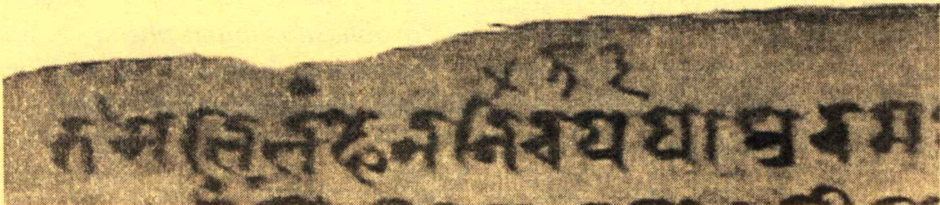
(2) Legend no. 14 (*Supāragajātaka*) tells the story of an adventurous sea journey, in which the Bodhisattva and his travelling companions aboard cross the seven seas. In the description of one of the oceans (14.13+) we find the following passage, which according to Kern 1891: 90.23-24, Vaidya 1959: 94.27-28 and Caudharī 1971: 154 runs thus:

> **athāvagāhamānāḥ krameṇa rūpyaprabhāvabhāsitam anīlaphenanicayapāṇḍuram aparaṃ samudram ālokya (...)**
>
> ***°prabhāvabhā°*** NTABPRU, KERN, VAI : ***°prabhābhā°*** CAU

On that, Kern in the "Various Readings" attached to his edition remarks that all his MSS (ABP) instead of *anīlaphena°* read *anilaphena°*,[1] thus indicating that the emendation **anīla°* goes back to himself. Vaidya 1959: 94, note 2, while adopting Kern's reading in his edition, accordingly remarks: "Mss. अनिल° for अनील°."

Speijer 1895: 129 renders Kern's wording as: "And as they advanced farther into the ocean, they perceived another sea shining with the lustre of silver and looking bright with the mass of white foam on its waves."

Taking into account the two palm-leaf manuscripts, Khoroche 1987: 36 notes: "-bhâsita-salilaṃ phena-nicaya-pâṇḍuram N, bhâsita-sita-salilaṃ phena- T (-bhâsitam anila-phena- ABP)."



(MS N, fol. 42r1a, left part)

1. Kern 1891: 246.

If we have a close look at MS N (see the detail above), we can make out that this handwriting too reads *rūpyaprabhāvabhāsi*(42r)*tasita-salilaṃ phena*°, with °*sita*° being added in the left corner of the upper margin (note also the hook on top of the line between °*ta*° and °*salilaṃ*, which indicates a marginal insertion). Though only the lower part of the marginal addition is preserved, it clearly can be determined as °*sita*°.

According to the reading of the old manuscripts the passage has to be interpreted differently, compare the translation of Khoroche 1989: 99: "As they drifted farther and farther out, they espied yet another ocean whose waters shone silvery bright, while a mass of foam overlaid it with white."

The reading *rūpyaprabhāvabhāsitasitasalilaṃ*, literally "whose white waters shone forth with the splendour of silver", is also confirmed by the Tibetan rendering *dṅul gyi mdog 'dra ba'i chu dkar po* (with *'dra ba'i* for *avabhāsita-* and *chu dkar po* for °*sitasalilaṃ*), and is duly commented in the *Jātakamālāṭīkā*, which runs: *tasmin pradeśe samudrasyādhastād* ***rūpyamayī*** *bhūmis tat***prabhayāvabhāsitaṃ sitaṃ** *ca* ***salilaṃ*** *yasmiṃs tat tathā* । (fol. 63v5). Relying on Kern, Basu 1989: 412 again meddles with the commentary, editing it to (...) *tatprabhayāvabhāsitaṃ* [*sitaṃ*] *ca salilaṃ* (without any bold print for indicating the pratīkas), thereby depriving the transmission of a sound reading which also contains a yamaka (°*āvabhāsitasita*°). Moreover, if one indeed had reason to assume that °*sita*° is a secondary addition, one should not ignore the following conjunction *ca* in the commentary and should eliminate it as well, so as to read [*sitaṃ ca*] (with both words put in square brackets).

In the present case, the genesis of the corruption starts with the omission of the syllables *sita* by way of haplography: °*āvabhāsita-sitasalilaṃ phena*° T, N *post corr.* → °*āvabhāsitasalilaṃ phena*° N *ante corr.* → °**āvabhāsitamalilaphena*° (confusion between *sa* and *ma*, omission of the Anusvāra) → °*āvabhāsitam anilaphena*° ABPU → °*āvabhāsitam anīlaphena*° KERN e.c.

(3) In the same passage, another variant reading has been overlooked by Khoroche 1987. Instead of °*pāṇḍuram* KERN, VAI, CAU the palm-leaf MSS NT read °*pāṇḍaram*. In fact, both forms of this adjective, meaning "white, whitish", can be found in classical Sanskrit literature.

Since in ĀJM 14.32b we again have °*pāṇḍara*° in MSS NTRU and in the Ṭīkā, whereas Kern, Vaidya and Caudharī read °*pāṇḍura*°, it is very likely that *pāṇḍara-* is the form of the adjective preferred by Śūra. The Tibetan equivalents *<skya> ba'i* ĀJMT, *skya ba'i* Dhar. (in 14.13+) and *dkar po* (in 14.32b) cannot help to decide upon the Sanskrit wording.

These examples should suffice to show that merely relying on edited versions of a text does not necessarily do justice to everything the transmission has to offer, particularly when readily available old source material remains unconsidered.

I do not wish my critical remarks to be taken as denigrating the work of Hendrik Kern, whose *editio princeps* of the *Jātakamālā* is unquestionably an outstanding scholarly achievement, the one which first made this important Buddhist text known worldwide. Nor do I want to underrate the efforts of Ratna Basu, whose general remarks on Śūra's *Jātakamālā* from the angle of literary history, which are also part of her thesis, make a useful assortment of information on that work. Her presentation of the only extant commentary on the *Jātakamālā* in Sanskrit, on the whole, is a meritorious achievement too, but her edition needs to be thoroughly revised, on the basis of comparing the commentary to other, older manuscripts of the root text.

My purpose, rather, has been to show how we can make improvements even to such classical texts, which supposedly have attained finality. Śūra's *Jātakamālā* may be satisfactorily enjoyed by a reader, up to a point, in the form in which we had known it up to now. But especially since this work is an elaborate piece of *kāvya*, it deserves extra care so as to come out in the best light possible, with all the niceties of its language and style.

3. My own revised edition of legends 1-15 of Śūra's *Jātakamālā* (Hanisch 2005)

In 2000 I submitted my PhD thesis, bearing the title (in English translation:) "A Philological Investigation of Legends 1-15 of Āryaśūra's *Jātakamālā*" at Marburg University (Germany). In 2005 my study was published in two volumes under the title "*Āryaśūra's Jātakamālā. Philologische Untersuchungen zu den Legenden 1 bis 15*" as volumes 43/1 and 43/2 of the series *Indica et Tibetica*, which for the past three decades

has been edited by my teacher and supervisor Prof. Michael Hahn. Besides an extensive introduction providing general information on the subject, it contains my revised Sanskrit text of legends 1-15 together with a critical apparatus (in vol. 1), and a philological commentary on all passages open to question on account of discrepancies in transmission (in vol. 2). This philological commentary gives the reasoning for every text-critical decision made by me in favour of one and against another variant. As for the supplements, I may quote from Kurt Tropper's review of my study published in the *Wiener Zeitschrift für die Kunde Südasiens* (*Vienna Journal of South Asian Studies*), Vol. 51 (2007-2008), p. 224:

> All this is rounded off by a selective register of the words and terms which are discussed in Vol. 2 and five appendices listing 1) variants overlooked by previous scholars, 2) variants for the root-text in the anonymous Jātakamālāṭīkā, 3) scribal mistakes, corrections and glosses in the two palm-leaf manuscripts N and T (...), 4) statistical figures regarding the relations between the various witnesses, and 5) the extent of the text in the Tibetan translation (...).

My publication is in German (with the romanized Sanskrit text and selected Tibetan passages). I am well aware that this is the main reason that my revised version of the text of the *Jātakamālā* has yet to become familiar to a wider circle of Sanskrit scholars. Therefore I am very glad that the Central University of Tibetan Studies (Sarnath) has kindly afforded me the opportunity to introduce my work to scholars in India who hitherto have not had access to the results of my research. Within my publication, to be sure, at least the critically edited Sanskrit text, including the substantial variants listed in the apparatus, should be usable internationally, regardless of one's knowledge of the German language. For the future, moreover, I am planning to prepare an English version of my new edition of the *Jātakamālā*, with the Sanskrit text presented in Devanāgarī characters and the Tibetan in dBu can script.

Now I would like to introduce the newly discovered source material that I took into account for my edition. For the first 15 legends alone, it helped me to improve Kern's version in more than 800 instances:

(1) Two palm-leaf manuscripts, which, for palaeographic reasons, seem to date from the 11th and 12th centuries (the last folios of both, which may have contained a date in the colophons, are lost), namely:

- N, Newari script, probably 11th cent., incomplete; 82 of originally 99 fols. are preserved; this MS has become split into two parts: fols. 17-31 and *60 are kept in the Library of the Asiatic Society (Calcutta) as MS no. G 9980, and fols. 32-59 and 61-98 in the National Archives (Kathmandu) as MS no. 3-359 Jātaka 2. MS N contains the text from ĀJM 7.4+ to 34.22a.
- T, proto-Bengali script, probably 12th cent., nearly complete; 143 of originally 147 fols. are preserved in the Tokyo University Library as MS no. 136.

The parts in these two manuscripts that deviate from Kern's edition have been collected by Peter Khoroche: *Towards a New Edition of Ārya-Śūra's Jātakamālā,* Bonn 1987 (*Indica et Tibetica.* 12.) However, when I rechecked copies of the original manuscripts, I found for legends 1-15 300 instances in which variant readings of N and T have been overlooked or wrongly recorded by him. This points up the great importance of re-consulting the original sources.

(2) Three paper MSS not used by Kern, Vaidya and Caudharī, namely:

- R, the oldest known manuscript of the *Jātakamālāvadānasūtra* (JMAS), which contains, besides Śūra's *Jātakamālā*, 9 legends from Gopadatta's and 10 legends from Haribhaṭṭa's *Jātakamālā*, plus 6 individual legends; Newari script; dated 1690 CE; complete; kept in the Ryukoku University Library (Kyoto) as MS no. 608.
- O, 8 paper folios, which were designed to replace the portion of text missing in MS N (or at least a part of it); it is, however, "not, as one might at first think, a recopying of disintegrating palm-leaf folios preceding those that survive from 17 onwards" (Khoroche 1987: 8) in MS N; the text covered extends from the beginning of legend number 3 (*Kulmāṣapiṇḍījātaka*) up to ĀJM 7.4+ (where Ms N starts); it is written in Newari script, is undated but doubtlessly rather recent, and is kept in the Library of the Asiatic Society (Calcutta) together with the ASC part of Ms N.
- U, a paper MS written in Newari script; incomplete; 85 folios are preserved; it is undated but again rather recent and is kept at Tokyo University Library as MS no. 135.

(3) Manuscript fragments from Central Asia

During the second and third German Turfan expeditions in 1905 and 1906, manuscript fragments containing passages from the *Jātakamālā* were among those found. These fragments have been edited by Friedrich Weller [in English translation:] *The Fragments of the Jātakamālā in the Turfan Collection of the Berlin Academy,* Berlin 1955, and compared with the Tibetan translation of the *Jātakamālā*. These Central Asian fragments from Toyoq and Murtuq roughly date from the second half of the first millennium, and are thus older than the palm-leaf MSS N and T. The quantity of text covered by them, however, is extremely small.

Another group of *Jātakamālā* fragments was found in Afghanistan. Today they are kept in the Schøyen Collection in Oslo. With the aid of my preliminary computer version of the text of *Jātakamālā* 1-23.30, Prof. Jens-Uwe Hartmann (Munich University (Germany)) succeeded in identifying a number of the Afghan fragments as parts of five birch-bark manuscripts of the *Jātakamālā*. He introduces this material in an article titled "Āryaśūra's Jātakamālā".[1] These fragments again date from the second half of the first millennium.

(4) A Sanskrit commentary

The only known commentary on the *Jātakamālā*, which is still extant in Sanskrit, is the one edited by Ratna Basu mentioned above. The text is preserved as MS no. 137 of the Tokyo University Library. It is written on paper in Newari script, the copy being dated to NS 845 what corresponds to the year 1725 CE.[2] Basu 1989: 228 reckons that this *Jātakamālāṭīkā* originated not earlier than the 14th century. As mentioned above, the Tokyo MS of the *Jātakamālāṭīkā* ends with the 15th legend. Since this codex includes one folio containing commentary on a portion of legend no. 19, it can be assumed that the Ṭīkā originally was a commentary on the whole *Jātakamālā*.

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1. In: *Buddhist Manuscripts in the Schøyen Collection.* Vol. I. (*Manuscripts in the Schøyen Collection.* II.) General Editor: Jens Braarvig. Oslo: Hermes Publishing 2002. Pp. 313-322.
2. As for the correct date of this manuscript, which formerly wrongly has been given as NS 847 (= 1724 CE) (Matsunami 1965: 58, Khoroche 1985: 63, Basu 1989: 221 and 420), see Hanisch 2005/1: xxxvi-xxxvii.

I have found new evidence to support this assumption: Both palm-leaf manuscripts (N and T) contain hundreds of marginal glosses; of the glosses on legends 1-15 that are legible, approximately 50% correspond verbatim with the explanations of the Ṭīkā.[1] In both manuscripts, the parallel glossing continues up to the last legend. It is quite likely that scholars who studied the *Jātakamālā* from a manuscript put a copy of the Ṭīkā next to it and occasionally wrote explanations of the Ṭīkākāra in the margin of the manuscripts containing the *mūlagrantha*. As for legends 1-15, we find in no case the same gloss from the Ṭīkā copied to the palm-leaf manuscripts N and T, neither do both manuscripts give different glosses on one and the same passage. In MS T we even find two instances in which it is explicitly mentioned that the marginal gloss is taken from a Ṭīkā, viz. on *īyuḥ* in 20.22+ we have the gloss *prāvartanteti ṭīkā*, and on *guṇoditena* in 20.31d we have the gloss *guṇānuyāneneti ṭīkā*. These observations make it highly probable that the *Jātakamālāṭīkā* was originally a complete commentary on Śūra's work.[2]

(5) The Tibetan translation of the *Jātakamālā*

The Tibetan translation of the *Jātakamālā*, the *sKyes pa'i rabs kyi rgyud*, is the work of Vidyākarasiṃha and Mañjuśrīvarman. The latter is mentioned in the introduction of the *sGra sbyor bam po gñis pa* as one of the scholars who participated in the "Great Revision" (*sgra gsar bcad*) of the techniques of translating Sanskrit texts into Tibetan, which probably was completed under King Ral pa can at the very beginning of the 9th century. Hence the *sKyes pa'i rabs kyi rgyud* must have been composed not much later. In fact, it adheres nearly ideally to the general rules of translating as laid out in the *sGra sbyor bam po gñis pa*. Thus the Tibetan translation contains the oldest surviving running text of Śūra's *Jātakamālā* (even if a translation). As I shall demonstrate below, the Tibetan translation is an aid of utmost importance for the reconstruction of the Sanskrit text.

(6) The commentary of Dharmakīrti, available only in Tibetan translation

Another source formerly not taken into account is the detailed commentary on the *Jātakamālā* by a certain Dharmakīrti, perhaps the

1. Cf. Hanisch 2005/1: lix.
2. Cf. Hanisch 2005/1: lx-lxi.

famous Buddhist philosopher from the 6th or the 7th century. The Sanskrit original is lost. In the Tanjur, the Tibetan translation of the *Jātakamālā* is immediately followed by the translation of this commentary, which was prepared in the 10th century. In Tibetan it bears the title *sKyes pa'i rabs rgya cher bśad pa*; in the colophon the name of the author is given as a transliteration, namely *dharmakīrti*. In sundry instances, this commentary—joined with the Tibetan translation—helps in reconstructing the Sanskrit text. And in many instances, it helps in clearing up the Tibetan transmission, which itself displays a great number of variant readings.

(7) The *Jātakamālāpañjikā* of Vīryasiṃha, available only in Tibetan translation

There is another commentary preserved in Tibetan, the *Jātakamālāpañjikā* of Vīryasiṃha, an edition of which is part of Basu's thesis in 1989. As explicitly mentioned in the colophon, this commentary deals only with selected difficult words.[1] It cannot be dated with certainty. As Basu observes, the author quotes from several Mahāyāna texts, including, as the presumably latest one of these, the *Bodhicaryāvatāra*. Thus he must have been later than Śāntideva. For the revision of the Sanskrit text of the *Jātakamālā* the *Pañjikā* is of rather small significance.

The examination of these old source materials, for the first 15 legends alone, resulted in more than 1,200 readings that deviated from Kern's edition. Of them, more than 800 (or more than two thirds) are preferable to the text of the *editio princeps*. Though the *Jātakamālā* as a whole has been accessible through Kern's edition, the sheer numbers demonstrate the high degree of improvement to the Sanskrit text that still can be expected.

As for my revised edition of legends 1-15, I can be faulted for not having given a stemma of the sources consulted. In the case of Śūra's *Jātakamālā*, however, establishing such a stemma is a difficult task for a number of reasons. As already pointed out by Kern 1891: v, his manuscripts ABP from the 17th to the 19th centuries, given "their having in common a great many striking errors", seem to go back to a common source. Since the paper manuscripts OU (both incomplete) and R (complete but often faulty) used by me, for legends 1-15, have more than

1. See Hanisch 2005/1: lxxix.

150 readings and nearly 30 noteworthy corruptions in common with the readings of ABP reported by Kern and Khoroche, they can be placed on the same level with them. But as I could learn from examining the palm-leaf manuscripts, none of them can be the direct hyparchetype of the younger paper manuscripts. There is a gap between the recent paper manuscripts and the palm leaves of at least 500 years within which our text seems to have been copied further.

In any case, the earlier transmission of the *Jātakamālā* would be much more interesting. Unfortunately, the oldest Sanskrit witnesses, namely the fragments from Central Asia (Murtuq, Toyoq, and the Afghan fragments of the Schøyen collection), taken together cover only a very small fraction of the text. Set against the palm-leaf manuscripts N and T, they sometimes agree with N, and sometimes with T; and in some cases they have readings not recorded elsewhere. And it even happens that an old fragment from Central Asia matches the reading recorded in the recent paper manuscripts, whereas N and T have in common a different reading; compare stanza 23.66d where the fragment Toyoq v reads *virudhyate*, as in Kern's manuscripts, whereas N and T have *viyujyate*.

One possibly could learn more about the relationship between manuscripts N and T if there was another complete manuscript from the same period (namely from the 11th or 12th centuries) or an apograph of one. Having only these two manuscripts at one's disposal, one can merely observe that, in legends 1-15, N and T differ in over 400 instances, with N being more often in accordance with other old sources (173 cases) than T (99 cases). Exclusive readings are found more often in T (184 cases for legends 1-15) than in N (123 cases).[1]

Of some importance is the fact that MS N seems to be closer to the Sanskrit version from which the Tibetan translation was made. As for legends 1-15, in 140 instances N goes together with the Tibetan against MS T. At the end of the *Viśvaṃtarajātaka*, MS N has two stanzas not recorded in any other of the available Sanskrit manuscripts, but with parallels in the Tibetan translation.[2] On the other hand, there are 62

1. See Hanisch 2005/1: liii-lvi and 176-178.
2. See Hanisch 2005/1: liv.

instances within the first 15 legends in which MS T agrees with the Tibetan against MS N.[1]

What makes an evaluation of manuscripts NT particularly difficult is the fact that in numerous instances alterations to the original text have been made, sometimes with corrections re-corrected and the like. In sundry cases, contamination seems to have taken place too.

Therefore it seemed appropriate to judge the variants individually, following text-critical principles and taking into account the peculiarities of Śūra's language and style. Quite often the correct reading can be determined by comparing the usage in parallel passages. Whenever it is possible, I try to show the genesis of secondary readings. Through the philological commentary I try to make my decisions as transparent as possible for the user of my edition. The register in the appendix of volume 1 of my edition, in which nearly all Sanskrit and Tibetan words discussed in the philological commentary are listed, should help the reader in using my edition for reference purposes.

I now would like to present some more examples of improving the text of the *Jātakamālā* compared to previous editions.

4. Examples

(1) Stanza 3.23 is a verse in praise of generosity (*dāna-*). According to the editions of Kern, Vaidya and Caudharī it runs as follows:[2]

sārādānaṃ dānam āhur dhanānām
aiśvaryāṇāṃ dānam āhur nidānam ।
dānaṃ śrīmat sajjanatvāvadānaṃ
bālyaprajñaiḥ pāṃsudānaṃ sudānam ॥ 23 ॥ (Śālinī)

Speijer 1895: 24f translates that as follows:

"Almsgiving, it is said, constitutes the world of riches;
it is also called the essential cause of dominations,
the grand performance of piety.
Even rags for a dress, given away by the simple-minded, are a well-bestowed gift."

1. See Hanisch 2005/1: liii-liv and 177-178.
2. Kern 1891: 18.16f, Vaidya 1959: 19.13-16, Caudharī 1971: 30.

Similarly Khoroche 1989: 21:

> "Giving, they say, is getting the best out of wealth.
> Giving, they say, is the root cause of power.
> Giving is the noble expression of the benevolence of the mighty.
> Even dust, given in childish innocence, is a good gift."

Now in d, the old MS T (fol. 11v1, see the detail above; MS N being lost for these early chapters of the ĀJM) does not read ***bālyaprajñaiḥ*** but ***nālpaprajñaiḥ*** (with °*pra*° inserted in the upper margin). This changes the meaning of the last *pāda* essentially.

The reading *nālpaprajñaiḥ* is confirmed by the other old witnesses, the *Jātakamālāṭīkā* and the Tibetan translation. In the MS of the Ṭīkā we find the following lines:

(MS TUL 137, fol. 26r5-6)

(MS TUL 137, fol. 26r5, magnified)

Basu 1989: 303f edits the Ṭīkā (fol. 26r5-6, see the details above) to "*athavā śrīmad vibhūtimat sajjanarūpatvaṃ yat tasyāvadānaṃ kāraṇaṃ śodhanaṃ* ***bālyaprajñair*** *iti* । *ye samyak pravicayaṃ dharmāṇāṃ na vidanti te* ***'lpaprajñās taiḥ pāṃsudānam*** *api* [*na*] ***sudānaṃ*** [*na*] *sudeyam* ।". Admittedly, the scribe does not make a distinction between the letters *ba* and *va*, and the ligatures *lya* and *lpa* look similar, but

compare the much more pointed *y-* in *ye* or in *pravicayaṃ* in the following. Moreover, the gap between the akṣaras *vā* and *lpa* should arouse suspicion. And the context clearly shows that the Ṭīkākāra explained nothing else than *nālpaprajñaiḥ*. In fact, the commentary has to be edited as follows: *athavā* ***śrīmad*** *vibhūtimat* ***sajjanarūpatvaṃ*** *yat tasyā**vadānaṃ*** *kāraṇaṃ śodhanaṃ vā* <<। ***nā***>>***lpaprajñair*** *iti* । *ye samyak pravicayaṃ dharmāṇāṃ na vidanti te* ***'lpaprajñās taiḥ pāṃsudānam*** *api* ***na sudānaṃ*** *na sudeyam* ।

In the Tibetan translation, the last *pāda* runs: *śes rab chuṅ ṅus rdul tsam sbyin mi nus* ॥. This clearly renders *nālpaprajñaiḥ pāṃsudānaṃ sudānam.*

If, apart from the reading *nālpaprajñaiḥ*, we further adopt the interpretation as represented by the Sanskrit commentary and the Tibetan translation, we had to translate: "Ignorant (or 'weak-spirited') people cannot even offer dust (or 'a handful of dust') easily."

But in the given context, which is in praise of *dāna*, a positive interpretation seems to fit better, namely as e.g. chosen by Meiland 2009: 73:

"Even a gift of dust is good when offered by the wise [i.e. *nālpaprajñaiḥ*, A. H.]."

In fact this story, titled *Kulmāṣapiṇḍījātaka* ("story [of the donation] of a small portion of gruel") deals with a gift of a rather inferior quality. Nevertheless, because of respectfully having donated four Buddhist mendicants with a small portion of gruel in his previous existence as day labourer, the Bodhisattva in his next existence experienced the splendid life of a king.

Khoroche, who had overlooked the reading *nālpaprajñaiḥ* in MS T and thus translated the wording *bālyaprajñaiḥ*, seems to have felt a bit uneasy with the meaning of the *pāda*, so that he looked for parallels in other texts, which he added in a note (Khoroche 1989: 258, note 4): "*Dust ... a good gift*: cf. *Divyāvadāna* 26 Pāṃsupradāna (ed. Cowell and Neil, p. 366); *Saddharmapuṇḍarīkasūtra* 2.81."

A parallel (setting the heroic generosity of the Bodhisattva against the poor readiness to donate of ordinary people) we find in Śūra's

Jātakamālā itself, namely in stanza 6.34:[1]

> **tyaktaṃ batānena yathā śarīraṃ**
> **niḥsaṅgam adyātithivatsalena ׀**
> **nirmālyam apy evam akampamānā**
> **nālaṃ parityaktum adhīrasattvāḥ ॥ 34 ॥** (Indravajrā)

b: *niḥsaṅgam* TBPU, MJM 47.189b, *chags med par* ĀJMT: *niḥśaṅkam* A, KERN, VAI, CAU

The stanza means:

> Look, how today he offered his body,
> without clinging to it, out of hospitality,
> while faint-hearted people cannot even offer
> a wilt flower without hesitating!

In b, the reading *niḥsaṅgam* "without clinging (to it)", which is recorded in MSS TBPU and in MJM 47.189b, deserves preference as against *niḥśaṅkam* "without hesitation". The Tibetan rendering *chags med par* also clearly reflects *niḥsaṅgam*.

(2) In one case, it is even the title of a legend that was given incorrectly by Kern 1891. Hence this erroneous title has been adopted unanimously in all subsequent editions. In fact, **the title of legend no. 18**, up to now known as *Aputrajātaka*, is a mere "ghost reading", which in modern translations has been rendered as, among others, "The Story of the Childless One" (Speijer 1895), "The Man without an Heir" (Khoroche 1989), or "The Birth-story of the Childless Ascetic" (Meiland 2009).

But whereas the titles of all other legends of the *Jātakamālā* are plainly linked with the story told—either through the name of the protagonist (e.g. legend nos. 8, 9, and 14, viz. *Maitrībala-, Viśvaṃtara-* and *Supāragajātaka*) or through the main theme of the narration (e.g. legend nos. 3, 10, 17, and 19, viz. *Kulmāṣapiṇḍī-, Yajña-, Kumbha-* and *Bisajātaka*)—the heading *Aputrajātaka* seems to have little if anything to do with the content of story no. 18.

In this story, the Bodhisattva is born into a wealthy family. Recognizing the spiritual advantage of the life of a hermit over all the material luxury in domestic life, after the death of his parents, he resorts to

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1. Kern 1891: 31.20f, Vaidya 1959: 35.12-15, Caudharī 1971: 54.

the simple life of a homeless ascetic. A friend of his father approaches him in his forest hermitage and tries to persuade him to return to his former luxurious life, but the Bodhisattva refuses to do so and, instead, convinces the family friend of the superiority of an ascetic life.

Thus the story deals mainly with the discrepancy between worldly and ascetic life, and not with the *doṣa* of not having a son. Here, I shall not go into details. On this subject a paper by me—titled "The Ghost Reading 'Aputrajātaka' — A Note on the Title of the 18th Legend of Śūra's Jātakamālā"—will be published in vol. XXIV of the *Journal of the Nepal Research Centre* (JNRC).

The erroneous title results from a misreading *ity aputrajātakam* instead of the original *ibhyaputrajātakam* in the colophon, which means the "story of the rich son" or respectively the "story of the son of the rich" or the "story of the son of a rich family". Kern can be hardly blamed here, for in the recent paper manuscripts the misreading had already made its arrival. He only could have become suspicious by a passage in the opening of this legend, which runs *bodhisattva* (...) ***ibhyakule*** (...) *janma pratilebhe* (ĀJM 18.0, cf. Kern 1891: 105.11-15) "the Bodhisattva took his birth in a wealthy family", rendered into Tibetan as *byaṅ chub sems dpa'* (...) *rgyal rigs* ***phyug po'i*** *rigs* (...) *źig tu skyes par gyur to* (with *rgyal rigs* supplemented by the translators).

The misreading arose on account of the similarity of the ligatures *bhya* and *tya*. In the old palm-leaf MSS N (written in an old form of Newari) and T (written in proto-Bengali), the difference between the two graphemes *bhya* and *tya* can be clearly observed; cf. the following lines:



ibhyaputrajātakam aṣṭādaśam ll o ll, the sub-colophon of ĀJM 18 (N, fol. 49r4a)

ibhyajātakam aṣṭādaśam ||, the sub-colophon of ĀJM 18 (T, fol. 68v4)

The *bh-* in the second *akṣara* is distinguished by its angular or wedge-like form. In the ligature *tya*, in contrast, the body of the *t-* is much more rounded, and its downward stroke is extended to the bottom of the line. Cf. the following lines taken from the same pages of MSS N and T:

ity avagamitamatiḥ, the beginning of ĀJM 18.22+ (N, fol. 49r2c)

ity avagamitamatiḥ, the beginning of ĀJM 18.22+ (T, fol. 68v4)

The variant *ibhyaputrajātakam* N : *ibhyajātakam* T is remarkable. The Tibetan translations of the *Jātakamālā* and Dharmakīrti's commentary render the sub-colophon as *rgyal rigs phyug po'i* [*po'i* GNQ, Dhar. : *por* D] *skyes pa'i rabs te bco brgyad pa'o*, which firstly has no explicit equivalent for °*putra*° (unless implicitly expressed by the particle *po* "*the one* from a rich (noble) family"), and secondly, with *rgyal rigs* noble (or 'Kṣatriya') family", seems to offer an *additio ad sensum*. Since we find the same addition in the opening prose passage (see above), the translators are more likely to have added *rgyal rigs* than rendered a Sanskrit wording **Ibhyakulajātakam*. Remarkably, in Vīryasiṃha's *Jātakamālāpañjikā*, another commentary preserved only in Tibetan translation, the colophon does not contain *rgyal rigs*, but runs simply *phyug po'i rabs te bco brgyad pa'o* "this was the birth story [*rabs* briefly for *skyes pa'i rabs*] of the rich one". Thus the Tibetan would be in perfect accordance with *ibhyajātakam*, the *lectio brevior* of MS T.

The adjective *phyug po* "rich, wealthy" in all the Tibetan sources definitely goes back to Skt. *ibhya-*. This examination of the old sources—the Sanskrit palm-leaf manuscripts NT and the Tibetan translations of the *Jātakamālā* and Dharmakīrti's and Vīryasiṃha's commentaries on it—shows that the original title of legend no. 18 must have been *Ibhyajātaka* or *Ibhyaputrajātaka*. The title *Aputrajātaka* that has been spread in modern editions goes back to a misreading *ity a°*— for *ibhya°*— and therefore has to be taken as a simple error.

(3) There are also cases in which the Sanskrit is transmitted correctly in the manuscripts but has been misunderstood by the modern interpreters. In legend no. 2 (*Śibijātaka*), the Bodhisattva, in his appearance as king of the Śibis, is approached by Śakra, king of the gods, in the disguise of a blind old Brahmin and asked for his eye to make him see again. Thereon the Bodhisattva inquires:

kenānuśiṣṭas tvam ihābhyupeto
māṃ yācituṃ brāhmaṇamukhya cakṣuḥ ।
sudustyajaṃ cakṣur iti pravāda-
saṃbhāvanā kasya mayi vyatītā ॥ 11 ॥ (Upajāti)

cd: *pravādasaṃbhāvanā* T *post corr.*, R, Ṭīkā : *pravādaḥ saṃbhāvanā* T *ante corr.*, KERN, VAI, CAU

In the modern translations, this is correctly understood and, for example, by Khoroche 1989: 12 rendered as: "Who told you to come here and ask for my eye, noble brahmin? To part with one's eye is no light matter, they say. Who assumes that in my case this does not hold true?"

The reply of Śakra in stanza 2.12ab runs as follows:

śakrasya śakrapratimānuśiṣṭyā
tvāṃ yācituṃ cakṣur ihāgato 'smi । 2.12ab ।

Now this is rendered by the modern translators as follows:

"It is *S*akra. His statue, instructing me to ask thee for thy eye, has caused me to come here." (Speijer 1895: 12)

Or respectively:

"Śakra. It is at the bidding of an image of Śakra that I have come here to ask you for your eye." (Khoroche 1989: 12)

Or, in Raniero Gnoli's Italian translation:

> "Śakra stesso, attraversa una sua statua, mi ha consigliato di venir qui da te, e chiederto un occhio." (Gnoli 1991: 27)

All of them take *śakrasya* for the reply to *kasya* in 2.11d, thereby allowing *śakrasya* to occupy an entirely isolated position in this stanza. At the same time they interpret *śakrapratimānuśiṣṭyā* as a compound *śakra-pratimânuśiṣṭyā* "at the bidding (°*ânuśiṣṭyā*) of an image (°*pratimâ*°) of Śakra (*Śakra*°)". This is possible, but, from the stylistic point of view, it is not nice, in fact. Since the Sanskrit indeed is ambiguous here, or rather, can easily be misunderstood, it is the Tibetan translation which clears up the passage. It runs:

> *brgya byin 'dra ba brgya byin gyis bstan nas* ||
>
> *khyod la spyan sloṅ slad du 'dir mchis so* ||

That means:

> "At the bidding of Śakra, oh you who resemble Śakra,
> I have come here to ask you for [your] eye."

According to it, *śakrapratimānuśiṣṭyā* has to be split up into *śakrapratima* (vocative!) and *anuśiṣṭyā* (instrumental, on which the initial genitive *śakrasya* depends). This is undoubtedly the correct interpretation of the original, which is confirmed by the *Jātakamālāṭīkā*. There the commentator explains explicitly: ***śakrapratimety*** *āmantraṇam* ı ***śakrasyānuśiṣṭyā*** *śakropadeśena* ı (fol. 18r1-2), to which he adds: *evaṃ śakrasyāpi vitathavāditvaṃ na bhavati* ı (fol. 18r2) "In this way, it also does not fall to Śakra to speak the untruth" (since he himself approached the Bodhisattva, though in the disguise of a blind old brahmin).

I probably don't have to mention that in all the examples given above the edition of Mukhopadhyaya 2007 is in accordance with the inferior reading as we have it in Kern 1891.

5. Conclusion

Within the limitations of the present lecture, I could give only a few examples of how the Sanskrit text of Śūra's *Jātakamālā* can be improved by a thorough study of old source materials (though achieving it means pain-staking and time-consuming detail work). For the whole of

this work, more than 2,000 improvements can be expected. I am still working on the remaining part (legends 16-34), and it is not unlikely that, *through* the further study of the old witnesses that I know of, even more source material in the form of for instance newly to be identified fragments from Central Asia can be made accessible.

Supplement

On the last day of the CUTS "International Workshop on Editing Buddhist Sanskrit Texts" we had a panel discussion in which we tried to answer the question of how critical editions of classical Sanskrit works can be prepared and how they could look.[1] In my opinion, there is no *rājamārga* of critical editing that would be applicable to all kind of (Sanskrit) texts and would master all circumstances that may arise within the study of the, often quite peculiar, transmission of individual texts. In general, however, an editor should follow the principles of "textual criticism", models of which e.g. have been developed by European (or rather 'Western') scholars from the middle ages up to the present. In occidental classical philology, the texts targeted in the first place have been the works of the ancient authors from the Mediterranean cultural area, for the most part written in Ancient Greek and Latin. Special attention has been paid to the text of the Bible; both the Old and the New Testament (written in Hebrew and in a form of Ancient Greek, known as κοινή, respectively) are available as critical editions.[2]

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1. What here is added to the present article in the "supplement" has not been part of my lecture at the workshop, but refers, at least partly, to the panel discussion. Please note that books referred to in the "supplement" will not be listed in the "bibliography".
2. The **Old Testament** has been text-critically edited as *Biblia Hebraica* since the early 20th century, the first editions (1906-1955) being prepared by the German Hebraist Rudolf Kittel, or under his guidance, respectively, the so-called *Biblia Hebraica Kittel* (BHK), of which altogether nine issues were printed). In 1966-67 a revised edition was published under the title *Biblia Hebraica Stuttgartensia* (BHS), in which e.g. the critical apparatus was fundamentally revised. As the last one, the 5th revised edition of the BHS appeared in 1997. Both the BHK and BHS are based on the "Codex Leningradensis/Petropolitanus" known as the oldest dated manuscript containing the complete Hebraic Bible. Since 2004 a new edition of the Old Testament is being published under the title *Biblia Hebraica Quinta* (BHQ). In this

Thus, we owe basic methodological treatises on textual criticism to scholars of classical occidental languages such as Ancient Greek and Latin.[1] The methods described there, nevertheless, are applicable to other classical languages such as Sanskrit, and respective introductions are available too.[2] Some studies show the difficulties of a "contaminated" transmission in the case of individual texts.[3]

When preparing the revised edition of the Sanskrit text of legends 1-15 of Śūra's *Jātakamālā* for my doctoral thesis, I had to cope with the problems of text-critically evaluating the variant readings available in

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edition, additional old variants are included such as the readings of the manuscripts found in Qumran between 1947 and 1956. (Cf. e.g. http://en.wikipedia.org/wiki/Biblia_Hebraica)

The **New Testament** has been text-critically edited as *Novum Testamentum Graece* (NTG). Critical editions of the Greek text of the New Testament date back to the early 16th century (edition of Erasmus of Rotterdam in 1516). Today the designation *Novum Testamentum Graece* normally refers to the so-called Nestle-Aland editions, since 1898 prepared by the German Theologist and Orientalist Eberhard Nestle, and later by his son Erwin Nestle and Kurt Aland. The latest edition of the NTG is the 27th issue, edited by Barbara Aland and Kurt Aland† in 2001. (For details see e.g. http://en.wikipedia.org/wiki/Novum_Testamentum_Graece)

1. Western standard works on textual criticism are:
   Paul Maas: *Textkritik*. Leipzig/Berlin: B. G. Teubner 1927 (Einleitung in die Altertumswissenschaft. Hrsg. v. Alfred Gercke und Eduard Norden. I. Band / 2. Heft.), 2. verbesserte und vermehrte Auflage, Leipzig 1950, 3. Auflage 1957. English translation: *Textual Criticism*. Translated from the German by Barbara Flower. Oxford: Clarendon Pr. 1958. (Maas, however, deals with a textual transmission in which manuscripts are copied from just one older document; the problem of a "contamination" of several documents lies beyond his scope.)
   Martin L. West: *Textual Criticism and Editorial Technique, Applicable to Greek and Latin Texts*. Stuttgart: B. G. Teubner 1972. (West also deals with the special difficulties of contaminated texts.)
2. S. M. Katre: *Introduction to Indian textual criticism*. With appendix II by P. K. Gode. [2nd edition:] Poona: Deccan College 1954. (*Deccan College Handbook Series*. 5.)
3. *Vācaspatimiśras Tattvakaumudī*. Ein Beitrag zur Textkritik bei kontaminierter Überlieferung von Srinivasa Ayya Srinivasan. Hamburg: Cram, de Gruyter 1967. (*Alt und Neu-Indische Studien*. 12.) [*Vācaspatimiśra's Tattvakaumudī*. A contribution to textual criticism in the case of contaminated transmission by S. A. Srinivasan. Hamburg: Cram, de Gruyter 1967. (*Old and New Indian Studies*. 12.)]

various documents of different provenance and age (covering altogether a time span of more than 1,000 years). I also had to find a way of arranging the results of my study systematically, comprehensively and in an easily usable form. So, in this supplement, I would like to present the structure and design of my *Jātakamālā* edition as *one possible* model of how to edit Buddhist Sanskrit texts. I am aware that my edition lacks a stemma of the witnesses used.[1] Instead, I describe the peculiarities of the transmission in the introduction, and I add a set of statistics in the appendices (see below). Ideally, an editor should give a stemma of the manuscripts though we have to bear in mind that a stemma, at least to a certain degree, is at any rate a hypothesis as it reflects the judgements and decisions of the modern editor. In some cases the establishment of a stemma is not possible, because, e.g., the interdependences between the witnesses could be this way or the other way round, or the documents are too heavily contaminated.[2] Within the

1. As for the difficulties I have faced with regard to that, see above under **3.** Since I am still working on the remaining part of Śūra's work (legends 16-34), new observations on the interdependences of the witnesses are being made, which in the end, hopefully or possibly, will lead to the establishment of a (partial) stemma.
2. Cf. e.g. Kurt Tropper: *Die Jātaka-Inschriften im skor lam chen mo des Klosters Zha lu.* Einführung, textkritische Studie, diplomatische Edition der Paneele 1-8 mit Sanskritparallelstellen und einer deutschen Übersetzung. Wien 2005. (*Wiener Studien zur Tibetologie und Buddhismuskunde.* Heft 63.) [Kurt Tropper: *The Jātaka inscriptions in the skor lam chem mo of Zha lu monastery.* Introduction, text-critical study, diplomatic edition of panels 1-8, with parallels in the Sanskrit text, and a German translation. Wien 2005. (*Vienna Tibetan and Buddhist Studies.* No. 63.)]
   Tropper 2005: 118-135 examines the canonical Tibetan witnesses CDGNQ (the blockprints from Cone, Derge, Ganden, Narthang and Peking (Qianlong edition)) and the paracanonical witnesses I (the Zha lu inscriptions) and Z (a blockprint containing the *sKyes rabs brgya pa*, the first part of which consists in the Tibetan version of Śūra's Jātakamālā). Whereas the relationship between C and D is quite clear (C directly depends on D), and the observation formerly made by other scholars, namely that CD and GNQ are forming two opposite groups in the transmission of the Tanjur, is corroborated, the internal relationship between G, N and Q, on the one hand, and the relationship between I and Z and the canonical witnesses, on the other, cannot be determined with certainty. As for these interdependencies, Tropper 2005: 123-135 presents a number of possible stemmata none of which, however, clear preference may be given. In conclusion, Tropper 2005: 133 states: "Wie die zuletzt gemachten Bemerkungen einmal mehr

ongoing scholarly discussion about the rating of stemmata, positions can differ rather extremely.[1]

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verdeutlichen, handelt es sich bei den im vorangehenden dargestellten Ergebnissen letztlich um die Bestimmung und Beschreibung von Wahrscheinlichkeiten." ["As, once more, shown by the latter remarks, the results presented in the previous paragraphs do mean nothing more than a determination and description of probabilities."]

1. While some scholars strictly demand a stemma for a critical edition (e.g. Michael Witzel: *Inside the Texts, Beyond the Texts: New Approaches to the the Study of the Vedas,* Proceedings of the International Vedic Workshop, Harvard University, June 1989. Cambridge: Dept. of Sanskrit and Indian Studies, Harvard University 1997, p. vi), others, being afraid of subjectivity, advocate diplomatic editions only, with emendations from the side of the editor not wanted (e.g. Jeffrey Schoening: *The Śālistamba Sūtra and its Indian Commentaries.* Vol. 1: Translation with Annotation, Vienna: Arbeitskreis für tibetische und buddhistische Studien, Universität Wien (*Wiener Studien zur Tibetologie und Buddhismuskunde.* Heft 35,1.)). Actually, these two rather extreme positions are set against each other in an article very worth reading by Harunaga Isaacson: "Of Critical Editions and Manuscript Reproductions: Remarks apropos of a Critical Edition of Pramāṇaviniścaya Chapters 1 and 2", in: *manuscript cultures,* Newsletter of the Research Group Manuscript Cultures in Asia and Africa (Hamburg University), No. 2 (2009), pp. 13-20. Isaacson advocates a more balanced position. With regard to the demand of a stemma he draws our attention to the following point: "The requirement, which Witzel clearly implies, that a critical edition should be one 'with a stemma' is, however, one which many, including myself, would not agree with. Whether or not a stemma (which is itself, after all, only a representation of a hypothesis about the relationship of the manuscripts, and sometimes other sources) can be plausibly constructed does not determine whether an edition can with justice be deemed critical. Furthermore, the so-called 'stemmatic method' or 'Lachmannian method' is far more problematic (both in theory and in application), and less unanimously agreed on, than is often realized. See Timpanaro 2005, as just one example from a large body of relevant literature." (Isaacson 2009: 13, note 1, with "Timpanaro 2005" referring to Sebastian Timpanaro: *The Genesis of Lachmann's Method,* Ed. and transl. by Glenn W. Most, Chicago: University of Chicago Press 2005.)
   With regard to the opposite position, Isaacson 2009: 13, note 2 states: "Schoening's surprisingly vehement rejection of critical editions in favour of diplomatic editions reflects a kind of lack of confidence (emendation being regarded with suspicion, although in fact it is often necessary, just as much in reading ancient texts as it is in reading contemporary texts from our own culture, in which everyone routinely

What doubtlessly is required in critical editions is to make sure that the judgements and decisions of the editor (including his or her interpretation of the original sources used) are clearly understandable for the user of the edition. To again quote Isaacson 2009: 13:

> It should always be remembered, however, that a critical edition is, properly considered, a hypothesis (about some particular state of a text, not necessarily, as is often assumed, its original form, though that is no doubt the most usual case). This does not mean that it is 'not scientific' or 'ahistorical'; on the contrary, the forming and the refining of hypotheses is arguably the most important task of science and scholarship, be it in the natural sciences or in the humanities, including history and philology. But a 'definitive critical edition', popular though that phrase seems to be, is almost a contradiction in terms; and the production of even an excellent critical edition, by the most learned and discriminating of scholars, cannot mean that other scholars and students of a text will cease to consider the primary evidence of the manuscripts themselves, to test, critically, the editor's hypothesis, and to form their own conclusions and hypotheses.
>
> It is, of course, a fundamental task of the editor to provide information concerning the evidence on which that hypothesis is based, or at least to report (in the critical apparatus) the principal documentary evidence that does not directly support it, i.e. variant manuscript readings. But this alone will not be (or should not be) quite sufficient for all. Just as, in other fields, a scholar or scientist will not rest content merely with a colleague's reporting of the evidence (data or observations) on which a proposed hypothesis rests, but will wish, sooner rather than later, to examine the evidence (or make the relevant observations and perhaps

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emends on the basis of familiarity with language and subject-matter), rather limited familiarity with textual criticism and with the extensive literature on its theory and methods, and a narrow conception of science/scholarship, in which no place seems to be left for hypotheses. For a more balanced view see e.g. Tanselle 1995, pp. 9-32." (The latter refers to G. Thomas Tanselle: "The Varieties of Scholarly Editing", in: *Scholarly Editing: A Guide to Research,* ed. by D. C. Greetham, New York: The Modern Language Association of America 1995.) .

experiments) for himself or herself, so other scholars engaged in studying the same work will wish to examine for themselves the documentary (i.e. manuscript) evidence on which the hypothesis that the critical edition is is based.

In order to make my judgements and decisions on the manuscript readings of Śūra's *Jātakamālā* as transparent as possible, to the Sanskrit text with critical apparatus I added a philological commentary in a separate volume. By putting it next to the edited text, the user of my edition can learn about the reasons for my hypotheses in giving preference to one variant and avoiding another. The first volume of my publication[1] consists of the following parts (cf. plates 1-3 "Table of contents" (Ger. "Inhaltsverzeichnis")):

(I) "Introduction" (Ger. "Einleitung")[2]

(1) "The work and its author" (Ger. "Das Werk und sein Autor") presents general information on the *Jātakamālā* and the poet Śūra.

(2) The chapter "History of research" (Ger. "Forschungsgeschichte") gives a survey of studies of the *Jātakamālā* in modern times.

(3) In the chapter "Textual material" I name and describe the manuscripts and other documents (such as Tibetan blockprints) used for my edition. As for a model of how a survey of primary sources could be given in brief (tabular) form, see plates 4-8 "Survey of witnesses used" (Ger. "Übersicht der verwendeten Textzeugen").

(4) The chapter "Transmission" (Ger. "Die Überlieferung") deals with the assessment of the textual quality of the manuscripts, their interdependences and the hypotheses on the possible history of the transmission. Statistical figures about the interdependences of the old Sanskrit witnesses (the palm-leaf MSS N and T, and the manuscript fragments from Central Asia), which are given in "Appendix 4" (Ger. "Anhang 4"), refer back to this chapter of the introduction (see also below).

1. Hanisch 2005/1.
2. Hanisch 2005/1: xiii-lxxxvii.

(5) Chapter 5 "On the Tibetan translation of the ĀJM" (Ger. "Zur tibetischen Übersetzung der ĀJM") is devoted to the Tibetan translation of the *Jātakamālā* (ĀJMT), the *sKyes pa'i rabs kyi rgyud*. Here I also point out that the translators Mañjuśrīvarman and Vidyākarasiṃha almost ideally adhere to the rules for translating Sanskrit texts into Tibetan as laid down in the *sGra sbyor bam po gñis pa*. Some specimens of the ĀJMT are also given, referring to the translating technique, the great value of the translation for revising the correct Sanskrit wording and its style and vocabulary.

(6) In chapter 6 "Commentaries on the ĀJM preserved in Tibetan" (Ger. "Zu den nur auf Tibetisch erhaltenen Kommentaren zur ĀJM") I introduce the Ṭīkā of Dharmakīrti and the *Pañjikā* of Vīryasiṃha.

(7) Chapter 7 "On the cultivation and continuation of the ĀJM in the Tibetan tradition" (Ger. "Zur Pflege und Fortführung der ĀJM in der tibetischen Tradition") deals with the *sKyes rabs brgya pa* of the 3rd Karma pa Raṅ byuṅ rdo rje. A number of autochthonous Tibetan commentaries on the ĀJM is listed by name of the author and title, as well.

(8) In chapter 8 "Remarks on the Edition of the Sanskrit Text" (Ger. "Bemerkungen zur Ausgabe des Sanskrittextes") I introduce the editorial principles applying to the formation of the edited text and the critical apparatus (cf. plates 9-10).

(9) In chapter 9 "List of sigla indicating the various witnesses, and typographic symbols" (Ger. "Verzeichnis der Sigla für die Textzeugen und der typographischen Symbole") the abbreviations used for the individual manuscripts, blockprints and editions, plus further typographic symbols, are listed (see plates 11-12).

(II) "The revised Sanskrit text of ĀJM 1-15" (Ger. "Der revidierte Sanskrittext von ĀJM 1-15")[1]

This part of vol. 1 contains my edition (Sanskrit text plus critical apparatus) of legends 1-15 of Śūra's *Jātakamālā* (see plates 13-14

1. Hanisch 2005/1: 1-140.

showing the beginning of the edition of legend no. 14 (*Supāragajātaka*) and plates 15-20 for the accompanying philological commentary).

In the critical apparatus, only *significant* or *substantial* variants, respectively, on the edited text should be given. Cf. my notes on the arrangement of the philological commentary (Hanisch 2005/2: vi-vii, see plates 48-49).

(III) "Appendices" (Ger. "Anhänge")[1]

(1) "List of hitherto not reported variants on the text of the ĀJM" (Ger. "Liste der bisher nicht vermerkten Lesarten zum Text der ĀJM") (see plates 21-23)

(2) "Variants on the mūlagrantha discussed in the Sanskrit Ṭīkā" (Ger. "Lesarten des Grundtextes in der Sanskrit-Ṭīkā") (see plate 24)

(3) "Scribal mistakes, corrections and glosses in the old palm-leaf MSS N and T" (Ger. "Verschreibungen, Korrekturen und Glossen in den alten Palmblatt-Mss N und T") (see plates 25-30)

(4) "Statistical figures regarding the relations between the various witnesses" (Ger. "Statistiken zu den Beziehungen zwischen den Textzeugen") (see plates 31-38)[2]

(5) "The extent of the text in the Tibetan translation" (Ger. "Überlieferungsumfang der tibetischen Übersetzung von ĀJM 1-15) (see plates 39-40)[3]

(IV) "Selective word index referring to words and terms treated in the philological commentary (1. Sanskrit, 2. Tibetan)" (Ger. "Ausgewähltes Register zum philologischen Kommentar (1. Sanskrit, 2. Tibetisch)") (see plates 41-44)[4]

Since I am currently preparing a German translation of the ĀJM and a glossary "Tibetan-Sanskrit-German" to be published separately, in

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1. Hanisch 2005/1: 141-184.
2. Note that the figures added to the individual legends refer to the numbering (in square brackets) of cases discussed in the philological commentary.
3. This appendix refers to places, in which Sanskrit passages transmitted in the old witnesses have no equivalent in the Tibetan translation, and to places, in which component parts of the Tibetan text have no equivalent in the Sanskrit witnesses.
4. Hanisch 2005/1: 185-236.

my doctoral thesis, I restricted myself to give these indices of Sanskrit and Tibetan words and terms discussed in the philological commentary, in order to further facilitating the use of my book.

To give just a small example: In the index of Sanskrit words (Hanisch 2005/1: 207, see plate 45), under "*sa* (Nom. Sg. m. v. *tad-*)", in the first place, one finds the reference "1.5+ [17]*"; with "1.5+" referring to legend no. 1 (*Vyāghrījātaka*), the prose portion subsequent to stanza 5, and "[17]" referring to discussion no. [17] in the philological commentary on ĀJM 1. The asterisk added indicates that the discussion is not confined to an individual occurrence of a variant reading, but is of a more general nature. In this case, there are two different readings of the *mūlagrantha* recorded, viz. "*dharmābhyāsabhāvitamatiḥ* U, Ṭīka?, KERN : *sa dharmābhyāsabhāvitamatiḥ* T, R (*ra dha°*), *de* [*de* ĀJMT : *de'i* Dhar.] *blo chos la goms par bsgoms pa daṅ* । ĀJMT." (Hanisch 2005/1: 4, note 2, see plate 46)

To put it briefly, in the philological commentary, at the appropriate place (Hanisch 2005/2: 10, see plate 47), firstly the variants are discussed for the present incidence. Here, the explanation of the Ṭīkakāra (*tad āha* ***dharmetyādi*** । (fol. 7r5)) seems to support, at least implicitly, the reading without the demonstrative pronoun *sa* (the *lectio brevior*), whereas ĀJMT and Dhar. seem to speak in favour of the reading with *sa*. Now, here the noun, to which the demonstrative *sa* would refer, is *bodhisattvo* in the following.[1] The same diversity (forms of *bodhisattva-* with or without accompanying forms of *tad-*) occurs in a couple of other places too. When I thus checked the further usage in Śūra's *Jātakamālā*, I found that, alone in legends 1-22, forms of the noun *bodhisattva-* occur more than 100 times, but in none of these cases, on which we do not have any variants in the witnesses, it is accompanied by *sa* or other forms of *tad-*. This observation makes it very likely that in the original version of the ĀJM combinations such as *sa bodhisattvaḥ* were not to be found at all (so that *bodhisattva-* is rather used as a proper noun, or a proper name respectively), while the honorific appellations *mahāsattva-* and *mahātman-* are regularly combined with the demonstrative pronoun. Thus,

1. Cf. Hanisch 2005/1: 4, line 2.

besides the rather scant comment of the Ṭīkākāra on the passage, this general observation supplies the main reason for considering *sa* (though, here, confirmed by T, ĀJMT and Dhar.) as a later addition to the text.

(V) "List of abbreviations" (Ger. "Abkürzungsverzeichnis")[1]

(VI) "Bibliography" (Ger. "Literaturverzeichnis")[2]

A pagination of the Sanskrit manuscripts consulted along with the revised Sanskrit text is missing in my edition.[3] In compensation to that I am planning a facsimile edition of at least the old palm-leaf manuscripts. Ideally, an edition of a classical (Sanskrit) text should contain reproductions of the source materials used, at least the most important ones, so that a student of a work may be enabled to check them himself or herself.[4]

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1. Hanisch 2005/1: 237-240.
2. Hanisch 2005/1: 241-255.
3. This is partly due to the fact that at the time I prepared my book I used a word processing program (WordPerfect 5.1 running on MS-DOS), which nowadays is outdated. As Dr. Helmut Krasser showed us during the CUTS workshop, today much more refined programs are available, e.g. the "Classical Text Editor", which allows adding a multitude of apparatus to the main text.
4. A model for a high-quality facsimile would be the following publication: *Kapphiṇābhyudaya or Kapphiṇa's Triumph.* A Ninth Century Kashmiri Buddhist Poem. Michael Hahn. Edited by Yusho Wakahara. Kyoto: Institute of Buddhist Cultural Studies, Ryukoku University 2007. (*Ryukoku University Studies in Buddhist Culture.* XVIII.) Besides the facsimile editions of MS N and MS N2 (selected folios) it contains Michael Hahn's edition of the Sanskrit text of the *Kapphiṇābhyudaya*, a diplomatic transcript of MS N and the Sanskrit text of the 8th canto with an English translation.

Plates

Plate 1

"Table of contents" (Hanisch 2005/1: v)

INHALTSVERZEICHNIS

Plate 2
"Table of contents" (Hanisch 2005/1: vi)

vi Inhaltsverzeichnis

Plate 3
"Table of contents" (Hanisch 2005/1: vii)

2. Der revidierte Sanskrittext von ĀJM 1-15

Plate 4
"Survey of witnesses used" (Hanisch 2005/1: xlvii)

(4) Die Verwechslung von Sibilanten (z.B. *dāśī* statt *dāsī*, *sailendra* statt *śailendra*, *parāmamarṣa* statt *parāmamarśa*), die in beiden Palmblatt-Mss des öfteren begegnet.
(5) Die Nicht-Unterscheidung von *ba* und *va*.
(6) Fakultative Sandhibildungen oder die Nicht-Vollziehung des Sandhi (z.B. °*mānaśaś śubheṣu* statt °*mānaśaḥ śubheṣu*, *athonmādayanti apalakṣaṇā* statt *athonmādayanty apalakṣaṇā* oder *tapasvivat* [mit Virāma] *vyāḍa*°).
(7) Die sehr selten begegnende Auslassung des Visarga (z.B. *saṃtarpitā sma* statt *saṃtarpitāḥ sma*, °*ākara khalv* statt °*ākaraḥ khalv*).
(8) Die Praxis der Setzung des Avagraha, der in den Mss meist nur bei Bedarf, d.h. zur Klärung des Textverständnisses, geschrieben wird wie z.B. im Falle von *tapasā 'tanuḥ* ĀJM 7.3b, was ich als *tapasātanuḥ* ediere.
(9) Die gelegentliche Setzung des Anusvāra *in pausa* (z.B. *dakṣiṇīyatāṃ* | statt *dakṣiṇīyatām* |).
(10) Die seltene Verwechslung von *e* und *ai* sowie von *o* und *au* (z.B. *detyayoṣid* statt *daityayoṣid*, *śrutvaudgāram* statt *śrutvodgāram*).

3.3 Übersicht der verwendeten Textzeugen

3.3.1 Kollationierte Handschriften des Sanskrittextes der ĀJM

N ĀJM-Manuskript N, heute aufgeteilt in den 2. Teil (fols. 17-31, fol. *60) des Ms „G 9980" der Asiatic Society, Calcutta, (= „Cb" bei KHOROCHE 1987) und in Ms „3-359 Jātaka 2 [second part]" [cf. EIMER 1988: 126] (fols. 32-59, fols. 61-98) der National Archives, Kathmandu (= „N" bei KHOROCHE 1987)
Quelle: Indologisches Seminar der Universität Bonn, Mikrofilm-Nr. F 143 (Inventar-Nr. des Papierabzugs: Cb 500,2) und NGMPP-Mikrofilm-Nr. A 33/11 (Inventar-Nr. des Papierabzugs der Indologie Bonn: Cb 325,2)
Standorte des Originals: a) Asiatic Society, Calcutta, b) National Archives, Kathmandu
Inventarnummern: a) G 9980, b) nach BSP 7.1, S. 177: „kramāṅkaḥ tṛ 359, viṣayāṅkaḥ 259"
Material: Palmblatt
Schrift: Newārī
Größe: 56 x 5 cm
Zeilenzahl pro Seite: 6-7 Zeilen (s.o. 3.2); jede Zeile durch den für zwei Schnürlöcher freigehaltenen Raum in drei etwa gleich große Teile geteilt
Anzahl der Blätter: ursprünglich 99, davon erhalten 82 (fols. 17-98, es fehlen fols. *1-*16 und *99)
Zustand: der vordere Teil zumeist gut lesbar, wenige Akṣaras verwischt oder verblaßt; im hinteren Teil (etwa ab fol. 51) manche Blätter vor allem an den Rändern geschwärzt, was zumindest die Entzifferung der Randglossen erschwert oder verhindert; nur geringe Beschädigungen durch abgerissene Ecken oder Ränder, davon betroffen bes. fols. 17-21, 29-31, *60 (ASC) und fols. 89, 90, 93, 95-98 (NAK)
Datierung: undatiert (letztes folio fehlt); anscheinend sehr alt, vermutlich 11. Jh.
Marginalien: Korrekturen sowohl vom Schreiber selbst als auch von anderer Hand; Randglossen von mindestens einer anderen Hand; Paginierung in Form von „letter-numerals" *verso* am linken Rand offenbar durch den Schreiber selbst; wohl sekundäre, teilweise Paginierung in Form von Ziffern *verso* im Freiraum für das linke Schnürloch
Kolophone: Schlußkolophon nicht erhalten; zu den Kolophonen nach den einzelnen Legenden vgl. den philologischen Kommentar sowie die Angaben eingangs desselben

T ĀJM-Manuskript T (Ms 136 der Tokyo University Library)
Quelle: Indologisches Seminar der Universität Bonn, Mikrofilm-Nr. F 94 (Inventar-Nr. des Papierabzugs: Cb 410,2)
Standort des Originals: University Library, Tokyo
Inventarnummer: Nr. 136 (früher Nr. 415)
Material: Palmblatt

Plate 5

"Survey of witnesses used" (Hanisch 2005/1: xlviii)

Schrift: Proto-Bengali
Größe: 30,5 x 4,4 cm
Zeilenzahl pro Seite: 6 Zeilen (Ausnahmen: fol. 6a hat 7 Zeilen, fol. 33b hat 8 Zeilen, vgl. Band 2, S. 241); jede dritte und vierte Zeile nach etwa einem Drittel durch den für ein Schnürloch freigehaltenen Raum unterbrochen
Anzahl der Blätter: ursprünglich 147, davon erhalten 143 (es fehlen fols. *27, *145, *147 und *148)
Zustand: insgesamt sehr gut; sehr schön geschrieben; Ränder bzw. Ecken mancher folios abgerissen, geringer Textverlust
Datierung: undatiert (letzte beiden folios fehlen); anscheinend sehr alt, vermutlich 12. Jh
Marginalien: Korrekturen sowohl vom Schreiber selbst als auch von anderer Hand; Randglossen von mindestens einer anderen Hand; auf manchen Blättern winzige, interlineare tibetische Glossen in *dbu med*-Schrift; Paginierung in Form von Ziffern *verso* am linken Rand
Kolophone: Schlußkolophon nicht erhalten; zu den Kolophonen nach den einzelnen Legenden vgl. den philologischen Kommentar sowie die Angaben eingangs desselben

O ĀJM-Teilmanuskript O, 1. Teil (8 Blätter) des Ms „G 9980" der Asiatic Society, Calcutta, (= „Ca" bei KHOROCHE 1987)
Quelle: Indologisches Seminar der Universität Bonn, Mikrofilm-Nr. F 143 (Inventar-Nr. des Papierabzugs: Cb 500,2)
Standort des Originals: Asiatic Society, Calcutta
Inventarnummer: G 9980
Material: Papier
Schrift: Newārī
Zeilenzahl pro Seite: 5 Zeilen
Anzahl der Blätter: 8 (sonderbarerweise paginiert als fols. 1-4, 6-7, die beiden letzten fols. nicht paginiert)
Zustand: sehr gut; die linke obere Ecke *recto* bzw. die linke untere Ecke *verso* von allen 8 Blättern abgerissen, sehr geringer Textverlust
Datierung: undatiert: modern
Marginalien: Paginierung in Form von Ziffern *verso* in der rechten unteren Ecke
Kolophone: zu den Kolophonen nach den einzelnen Legenden vgl. den philologischen Kommentar

R JMAS-Ms R (Ms 608 der Ryukoku University Library, Kyoto)
Quelle: Indologisches Seminar der Universität Marburg, Inventar-Nr. Ee 1278 (Kopie vom Papierabzug des Indologischen Seminars der Universität Bonn, Inventar-Nr.: Ef 305)
Standort des Originals: Ryukoku University Library, Kyoto
Inventarnummer: Nr. 608
Material: Papier
Schrift: Newārī
Größe: 37 x 8,5 cm
Zeilenzahl pro Seite: 6 Zeilen
Anzahl der Blätter: 361, vollständig erhalten (fols. 1-9, 10, 10A, 11-60, 61, 61A, 62-359); fol. 10 und fol. 61 wurden zweimal paginiert
Zustand: sehr gut
Datierung: [Nepal] *saṃvat 810 māgha śudi 5* (= 8. Māgha 4790 Kaliyuga = 15. Januar 1690 n.Chr.)
Marginalien: Paginierung in Form von Ziffern *verso* am rechten Rand
Kolophone: Der Schlußkolophon lautet || *śubham astu* || *śreyo 'stu saṃvat 810 māgha śukla pañcami dine ratnapatidevācāryena lekhayet sampūrṇṇaṃ karomi* || (fol. 359b1-2); zu den Kolophonen nach den einzelnen Legenden vgl. den philologischen Kommentar

U ĀJM-Ms U (Ms 135 der Tokyo University Library)
Quelle: Indologisches Seminar der Universität Bonn, Mikrofilm-Nr. F 94 (Inventar-Nr. des Papierabzugs: Cb 410,1)
Standort des Originals: University Library, Tokyo

Plate 6
"Survey of witnesses used" (Hanisch 2005/1: xlix)

Inventarnummer: Nr. 135 (früher Nr. 113)
Material: Papier
Schrift: Newārī
Größe: 36,8 x 9,5 cm
Zeilenzahl pro Seite: 6-7 Zeilen
Anzahl der Blätter: 85, unvollständig: erhalten sind fols. 1-4, 13-29, 50-87, 89-106, 113-119, 121 (s.o. 3.1)
Zustand: sehr gut; sehr deutlich geschrieben; keine Beschädigungen; Kolophone der einzelnen Legenden durch eine lasurartige Übermalung hervorgehoben
Datierung: undatiert; modern
Marginalien: nur sehr selten Korrekturen vom Schreiber selbst; Paginierung in Form von Ziffern *verso* am rechten Rand; *verso* in der linken oberen Ecke steht *jātaka* ||, darunter der Titel der jeweiligen Legende (*vyāghri, kulmāṣa, śreṣṭhijāta, sahyaśreṣṭhi*; *śaśajāta* steht ausnahmsweise auf dem oberen Rand, von ĀJM 7 an keine marginalen Titelangabe mehr); *verso* in der rechten unteren Ecke steht *mālā* ||; *verso* steht in der Mitte des linken Randbereichs *śrī*
Kolophone: Schlußkolophon nicht erhalten; zu den Kolophonen nach den einzelnen Legenden vgl. den philologischen Kommentar

3.3.2 Andere Handschriften des Sanskrittextes der ĀJM[1]

A Add. MS 1328 der Cambridge University Library (s.o. 3.1)
B Add. MS 1415 der Cambridge University Library (s.o. 3.1)
P MSS nos. 45/6 aus dem Fonds Sanscrit der Bibliothèque Nationale, Paris (s.o. 3.1)

3.3.3 Der einzige erhaltene Sanskrit-Kommentar zur ĀJM

Ṭīkā Teil-Manuskript der ursprünglich wahrscheinlich vollständigen *Jātakamālāṭīkā*, den Kommentar zu ĀJM 1-15 umfassend
Quelle: Indologisches Seminar der Universität Bonn, Mikrofilm-Nr. F 94 (Inventar-Nr. des Papierabzugs: Cb 410,3)
Standort des Originals: University Library, Tokyo
Inventarnummer: Nr. 137 (früher Nr. 110)
Material: Papier
Schrift: Newārī
Größe: 29,2 x 8,9 cm
Zeilenzahl pro Seite: 9-13 Zeilen
Anzahl der Blätter: 65 (fols. 1-57, 59-65; fol. *58 durch ein anderes Blatt ersetzt, s.o. 2.9)
Zustand: sehr gut; deutlich geschrieben; einige unbeschriebene Stellen deuten auf deren Unleserlichkeit in der Vorlage hin
Datierung: [Nepal] *saṃvat 847 bhādra śudi 6 bu{d}dhavāre* (= 0. Āśvina 4826 Kaliyuga = 12. September 1725 n.Chr.)
Marginalien: gelegentliche Korrekturen sowohl vom Schreiber selbst als auch von anderer Hand; Paginierung in Form von Ziffern *verso* am rechten Rand; fols. 1-17 weisen eine dreifache Paginierung auf, nämlich in Form von „letter-numerals" *verso* am linken Rand und Ziffern *verso* am rechten Rand, weiterhin steht *verso* in der linken oberen Ecke jeden Blattes das Kürzel *jāta ṭīkā* oder *śrī jāta ṭīkā* und dahinter eine weitere Seitenzahlangabe in Form einer Ziffer; auf fols. 49-53, 56-60 (inkl. des Ersatz-folios für fol. *58) und 62-65 steht *verso* in der linken oberen Ecke *jātaka ṭīkā*, auf fol. 54 *verso* in der linken oberen Ecke *śrī jātaka ṭīkā* und auf fol. 55 *recto* und *verso* in der linken oberen Ecke *jātaka ṭīkā*
Kolophone: Nach dem Kolophon zur 15. Legende, nämlich || *jātakamālāṭīkāyāṃ matsyajātakaṃ pañcadaśamaṃ samāpta ceyaṃ* [sic] ||, steht folgender Schlußkolophon: || *śubha* || || *ye dharmā*

[1] Aus sekundären Quellen; die Lesarten werden nach KERN 1891 und KHOROCHE 1987 mitgeteilt.

Plate 7
"Survey of witnesses used" (Hanisch 2005/1: l)

hetupravavā [sic] *hetu⟨ṃ⟩ teṣāṃ tathāgata he vada* [sic] *teṣā⟨ṃ⟩ ca yo nirodha evaṃ vadi* [sic] *mahāśravaṇam* [sic] ॥ ॥ *saṃvat 847* [*mbi*] *bhādraśuklaṣaṣṭ⟨ḥ⟩amyāṃ* [sic] *tithau bu{d}dhavāre li⟨khi⟩tam iti* ॥

3.3.4 Konsultierte moderne Ausgaben der ĀJM

KERN *The Jātaka-mālā or Bodhisattvāvadāna-mālā by Āryaçūra.* Edited by Dr. Hendrik KERN. Boston, Massachusets 1891. (Harvard Oriental Series. 1.) [Unter Berücksichtigung der „Corrigenda" im Nachdruck der *editio princeps* von 1943.]

VAI *Jātaka=mālā by Ārya Śūra.* Edited by Dr. P. L. VAIDYA. Darbhanga 1959. (Buddhist Sanskrit Texts. 21.)

CAU *Āryaśūra-kṛta Jātakamālā.* (...) Saṃpādaka aur anuvādaka Sūryanārāyaṇa CAUDHARĪ. Delhi 1971.

3.4 Tibetische Zeugen

3.4.1 Die tibetische Übersetzung des Grundtextes der ĀJM

ĀJMT

Die tibetische Übersetzung der ĀJM mit dem Titel *Skyes pa'i rabs kyi rgyud* ist das erste Werk der *Jātaka*-Abteilung des Tanjur. In den derzeit zugänglichen fünf Ausgaben desselben findet sie sich an den folgenden Stellen:

C Cone: Abt. *skyes rabs*, Bd. *hu* (89), fol. 1b1-133a2[1]
D Derge: Abt. *skyes rabs*, Bd. *hu* (89), fol. 1b1-135a7[2] (Taipei Nr. 4155 = Tōh. Nr. 4150)
G Ganden: Abt. *skyes rabs*, Bd. *ke* (179), fol. 2a1-181a6[3]
N Narthang: Abt. *skyes rabs*, Bd. *ke* (91), fol. 1b1-148b[4] (MIBU 1967: Nr. 3641)
Q Peking (Qianlong-Ausgabe): Abt. *skyes rabs*, Bd. *ke* (91), fol. 1a1-152b1[5] (TT Nr. 5650)

Neben den kanonischen Zeugen standen mir zwei Fassungen des *Skyes rabs brgya pa* zur Verfügung:

I Verkürzter Text des *Skyes rabs brgya pa* in den *Jātaka*-Inschriften des Klosters Źa lu (s.o. unter 2.7)[6]

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[1] Die Fassung des Cone-Tanjurs, die nach TROPPER 2001: 106f auch im Falle von ĀJMT direkt von der Derge-Fassung abhängig sein dürfte, wurde für die vorliegende Arbeit als einziger der kanonischen Zeugen nicht kollationiert.

[2] Kollationiert wurde der Originalabzug des Sde dge-Tanjur aus dem Privatbesitz von Prof. Dr. Michael Hahn (Marburg). Berücksichtigt wurde außerdem der fotomechanische Nachdruck in der Taipei-Ausgabe (*The Tibetan Tripitaka. Taipei Edition.* Editor-in-Chief A. W. Barber. Taipei 1991), Vol. XLV, S. $436/2^1$-$474/269^7$.

[3] Dga' ldan-Tanjur: Kopie des vom Original erstellten Mikrofilms der British Library (London), Abt. Oriental and India Office Collections. In der Reprint-Ausgabe (*Bstan 'gyur. Danzhuer.* Hrsg. China Nationality Library, Beijing. Vol. 1-100. Tianjin 1988) steht der Text in Vol. 79B, S. 1-91. Eine kurze Beschreibung der Ausgabe des Ganden-Tanjur mit einer nützlichen Konkordanz findet sich bei SKILLING 1991: 138-146.

[4] Snar thaṅ-Tanjur: Mikrofilm vom Exemplar der British Library (London), Abt. Oriental and India Office Collections. Für die Vermittlung der Mikrofilme vom Ganden- und Narthang-Tanjur danke ich Herrn Burkhard Quessel.

[5] Peking-Tanjur: Fotomechanischer Nachdruck des Exemplars der Otani-Universität, Kyoto (*The Tibetan Tripitaka. Peking Edition.* Edited by Daisetz T. SUZUKI. Tokyo-Kyoto 1955-1961). Die tibetische Übertragung der ĀJM findet sich in Bd. 128, S. $1/1^1$-$63/2^1$.

[6] Für ĀJM 1-7 zitiert nach TROPPER 2001: 128-244, für ĀJM 8-15 nach schriftlicher Mitteilung Herrn Dr. Troppers.

Plate 8

"Survey of witnesses used" (Hanisch 2005/1: li)

Z Text des *Skyes rabs brgya pa* nach dem Blockdruck des Sman-rtsis-khaṅ. Lhasa[1]

Eine moderne Druckausgabe der tibetischen Übersetzung der ĀJM innerhalb des Sammelbandes *Bstan 'gyur las byuṅ ba'i skyes rabs daṅ rtogs brjod gces bsdus* I (1), hrsg. v. *Bde chen mtsho*, Peking: *Mi rigs dpe skrun khaṅ* 1993, den mir Herr Prof. Hahn freundlicherweise zur Verfügung stellte, enthält außer ĀJMT den tibetischen Text der *Jātakamālā* des Haribhaṭṭa sowie ausgewählte Avadānas.[2] Angaben zu drei weiteren modernen ĀJMT-Ausgaben, die jeweils nach einzelnen Zeugen erstellt wurden, finden sich bei TROPPER 2001: 101f. der die genannten modernen Editionen mit Recht für „textkritisch weitgehend wertlos" hält.

3.4.2 Nur in tibetischer Übersetzung erhaltene Kommentare zur ĀJM

Dhar. Dharmakīrtis **Jātakamālāṭīkā* (tib. *Skyes pa'i rabs (kyi rgyud kyi) rgya cher bśad pa*) findet sich in den fünf bekannten Tanjur-Ausgaben an den folgenden Stellen:[3]

C Cone: Abt. *skyes rabs*, Bd. *hu* (89), fol. 133a2-327a5[4]
D Derge: Abt. *skyes rabs*, Bd. *hu* (89), fol. fol. 135b1-340a7[5] (Taipei Nr. 4156 = Tōh. Nr. 4151)
G Ganden: Abt. *skyes rabs*, Bd. *ke* (179), fol. 182b1-475a5[6]
N Narthang: Abt. *skyes rabs*, Bd. *ke* (91), fol. 148b-375 (MIBU 1967: Nr. 3642)
Q Peking (Qianlong-Ausgabe): Abt. *skyes rabs*, Bd. *ke* (91), fol. 152b2-394a8[7] (TT Nr. 5651)

Pañj. Vīryasiṃhas *Jātakamālāpañjikā* (tib. *Skyes pa'i rabs kyi rgyud kyi dka' 'grel*) ist nicht im Cone-Tanjur enthalten (vgl. BASU 1989: 62). In den übrigen Tanjur-Ausgaben findet sie sich an den nachfolgend genannten Stellen. In der vorliegenden Arbeit werden die wenigen Stellen aus der Pañjikā nach BASU 1989: 433-532 zitiert.

D Derge: Abt. *sna tshogs*, Bd. *po* (133), fol. 275b1-312b1[8] (Taipei Nr. 4467 = Tōh. Nr. 4460)
G Ganden: Abt. *ṅo mtshar*, Bd. *po* (221), fol. 375a1-426a4[9]
N Narthang: Narthang, Abt. *mdo*, Bd. *po* (133), fol. 286b5-330b5 (MIBU 1967: Nr. 3896)
Q Peking (Qianlong-Ausgabe): Abt. *mdo 'grel, ṅo mtshar bstan bcos* VI, Bd. *po* (133), fol. 300a8-346a4[10] (TT Nr. 5904)

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[1] Für ĀJM 1-7 zitiert nach TROPPER 2001: 128-244, für ĀJM 8-15 nach schriftlicher Mitteilung Herrn Dr. Troppers. Z konnte nur für die auch in den Źa lu-Inschriften enthaltenen und somit von TROPPER kollationierten Passagen herangezogen werden.

[2] Wie in der Titelei angegeben, beruht diese Ausgabe auf dem Peking-Tanjur (*deb 'di ni pe cin bstan 'gyur par ma gźir bzuṅ nas bskrun pa yin* I). Wie ich anhand mehrerer Stichproben feststellen konnte, wurde der Wortlaut des Peking-Tanjur gänzlich unkritisch übernommen und einschließlich der enthaltenen Fehler abgedruckt. Die Strophen sind nicht numeriert und werden nicht vom Prosatext abgesetzt, was die Benutzung dieser Ausgabe zusätzlich erschwert.

[3] Zu den im einzelnen benutzten Exemplaren vgl. die Angaben zu ĀJMT unter 3.4.1.

[4] Die Fassung des Cone-Tanjurs wurde für die vorliegende Arbeit nicht kollationiert.

[5] In der Taipei-Ausgabe des Sde dge-Tanjur findet sich der Dharmakīrti-Kommentar in Vol. XLV, S. 474/270^{1}-532/679^{7}.

[6] In der Reprint-Ausgabe (*Bstan 'gyur. Danzhuer.* Tianjin 1988) steht der Text in Vol. 79B, S. 92-239.

[7] Im TT findet sich der Dharmakīrti-Kommentar in Band 128, S. 63/2^{2}-159/6^{8}.

[8] In der Taipei-Ausgabe des Sde dge-Tanjur findet sich die Pañjikā in Vol. LIII, S. 301/550^{1}-312/624^{1}.

[9] In der Reprint-Ausgabe (*Bstan 'gyur. Danzhuer.* Tianjin 1988) steht der Text in Vol. 99A, S. 193-216.

[10] In der Peking-Ausgabe findet sich die Pañjikā in Bd. 149 (Tokyo-Kyoto 1957), S. 140/2^{8}-158/4^{3}.

Plate 9
"Remarks on the edition of the Sanskrit text" (Hanisch 2005/1: lxxxiv)

8. Bemerkungen zur Ausgabe des Sanskrittextes

Die Prosastücke werden im Blocksatz gesetzt, die für jede Legende durchnumerierten Strophen werden zentriert. Anstelle einer Metrentabelle wird das Metrum nach jeder Strophe *en petit* angegeben. Um die Benutzung der Ausgabe zu erleichtern, ist der Haupttext mit einer Zeilenzählung versehen. Fußnoten verweisen darauf, daß im vorhergehenden Text Varianten vorliegen, die im kritischen Apparat zur Textausgabe verzeichnet werden. Abweichungen vom Text, die auf bloßen orthographischen Varianten oder Verderbnissen beruhen, werden in der Regel nicht im kritischen Apparat, sondern im philologischen Kommentar (Band 2) genannt.

Im kritischen Apparat werden die gegeneinander stehenden Lesarten durch einen Doppelpunkt voneinander getrennt. Dabei wird die in die Textausgabe übernommene Präsumptivvariante zuerst genannt. Die Reihenfolge der Textzeugen richtet sich nach folgendem Prinzip: Zuerst werden die alten Mss in chronologischer Folge genannt, dann die rezenten Mss in alphabetischer Folge, z.B. „*iti* Toy,NABPRU, KERN : om. T" (ĀJM 10.31+). Darauf folgen die Ṭīkā, gegebenenfalls Zitate aus anderen Quellentexten und schließlich die modernen Herausgeber, z.B. „*niḥsaṅgatayā tayā ca* TABPU, Ṭīkā, MJM 43.46a, *niḥsaṅgatayā* ⟨*tayā*⟩ *ca* R : *niḥsaṅgatayā tayā* (*ca*) KERN" (1.7a) oder „*maitrīmayena* TRU, MA HAND 58.15, MJM 43.47a, CAU *ante corr.* : *maitrīmayeṇa* KERN, VAI, CAU *post corr.*" (1.8a).

Wenn die Lesung eines Zeugen eindeutig auf einen bestimmten Wortlaut zurückzuführen ist, jedoch orthographische Abweichungen erhält, wird der betreffende Textzeuge durch Kommata von den übrigen abgegrenzt. Der abweichende Wortlaut folgt dann in Klammern, z.B. „*siṣeve* NTBPU, A (*śiṣeve*), R (*siyeve*), Ṭīkā : *niṣeve* KERN e.c.s." (10.3b).

Da die von KERN benutzten und von KHOROCHE nochmals durchgesehenen Mss ABP von mir nicht mehr autoptisch konsultiert wurden, richten sich die diesbezüglichen Angaben nach KERN 1891 und KHOROCHE 1987. Ansonsten verstehe man die Mss ABP als unter der Angabe „KERN" subsumiert. Ist nach den Angaben von KHOROCHE 1987 davon auszugehen, daß KERN den in seinen Mss überlieferten Wortlaut stillschweigend emendierte, wird dies mitgeteilt, z.B. „°*pradānavyavasāyam* TABPR : °*pradānāvasāyam* KERN e.c.s." (2.14+). Der Wortlaut der Ausgaben von VAIDYA 1959 und CAUDHARĪ 1971 wird nur dann angegeben, wenn mindestens einer der beiden Herausgeber von KERN abweicht. Die Ausgabe von ĀJM 10 durch HAHN/STEINER 1996 wird in der Textausgabe in der Regel nicht zitiert, weil die beiden Herausgeber nur diejenigen Varianten zum Grundtext bzw. zur Ṭīkā berücksichtigen konnten, die von KHOROCHE 1987 und BASU 1989 mitgeteilt wurden. Hingegen werden in den Fällen, in denen die Interpretation eines in den Mss einheitlich überlieferten Wortlauts nur aus der jeweiligen Edition ersichtlich wird, alle von mir konsultierten modernen Herausgeber genannt, z.B. „*anumodinṝṇām* Ṭīkā[7] : *anumodi nṝṇām* KERN, VAI, CAU" (1.28d) oder „*bahumanyate* : *bahu manyate* KERN, VAI, CAU, HAHN/STEINER" (10.6a).

Wurde der Text eines Zeugen nachträglich verändert, wird dies unter Zuhilfenahme der Kürzel „*ante corr.*" und „*post corr.*" mitgeteilt. Kennt der Ṭīkākāra eine oder mehrere

Plate 10
"Remarks on the edition of the Sanskrit text" (Hanisch 2005/1: lxxxv)

Varianten zu einer Stelle, wird dies mithilfe der Kürzel „p.l.", „s.l." und „t.l." vermerkt. Wenn in der Anmerkung zu einer Stelle einer oder mehrere Kommentare nicht angesprochen werden, bedeutet dies, daß der oder die entsprechenden Kommentare keine Erklärung zur Stelle bieten. Konjekturen werden entweder durch einen Asterisk oder durch die Zusätze „e.c." bzw. „e.c.s." gekennzeichnet.

Läßt sich die tibetische Entsprechung mit einiger Sicherheit einer bestimmten Lesart im Grundtext zuordnen, so wird sie dieser im kritischen Apparat zur Seite gestellt. Andernfalls wird die tibetische Wiedergabe gesondert genannt und durch einen Gedankenstrich von den Lesungen der Sanskrit-Zeugen abgesetzt.

Plate 11

“List of sigla indicating the various witnesses, and typographic symbols” (Hanisch 2005/1: lxxxvi)

9. Verzeichnis der Sigla für die Textzeugen und der typographischen Symbole

9.1 Sanskrit-Handschriften und Textausgaben

A	Add. Ms 1328, Cambridge University Library (= KERNs Ms A)
B	Add. Ms 1415, Cambridge University Library (= KERNs Ms B)
CAU	Edition von S. CAUDHARĪ 1971
HAHN/STEINER	Edition von ĀJM 10 in HAHN/STEINER 1996: 125-134
KERN	*editio princeps* von Hendrik KERN 1891
KERN 1891	*editio princeps* von Hendrik KERN 1891, wenn eine Variante in KERN 1943 vorliegt
KERN 1943	Nachdruck der *editio princeps* von 1943 (mit Corrigenda)
Mur$_{A}$	Murtuq-Fragment A
Mur$_{B}$	Murtuq-Fragment B
Mur$_{C}$	Murtuq-Fragment C
N	Palmblatthandschrift, die heute z.T. in Calcutta (Ms G 9980, alte Palmblatt-Sektion, Asiatic Society), z.T. in Kathmandu (Ms III.359.1, Durbar Library) aufbewahrt wird
O	Ms G 9980, Asiatic Society, Calcutta (jüngere Papier-Sektion)
P	Mss nos. 45/6 (2 vols.). Fonds Sanscrit, Bibl. Nat., Paris, spätes 18., frühes 19. Jh., nepalesische Schrift (= KERNs Ms P)
R	Ms no. 608, Ryukoku University Library, Kyoto
Schø$_{1}$	Ms-Fragment 2382/55 der Schøyen-Sammlung, Oslo
Schø$_{2a}$	Ms-Fragment 2382/312a der Schøyen-Sammlung, Oslo
Schø$_{2b}$	Ms-Fragment 2382/287 der Schøyen-Sammlung, Oslo
Schø$_{2c}$	Ms-Fragment 2382/312b, 312c der Schøyen-Sammlung, Oslo
Schø$_{2d}$	Ms-Fragment 2382/313b der Schøyen-Sammlung, Oslo
Schø$_{4}$	Ms-Fragment 2383/21 der Schøyen-Sammlung, Oslo
Schø$_{5a}$	Ms-Fragment 2383/39. 94a, uf6/4b, 94b der Schøyen-Sammlung, Oslo
Schø$_{5b}$	Ms-Fragment 2383/30, 112a, 82, uf3/6e der Schøyen-Sammlung, Oslo
Schø$_{5c}$	Ms-Fragment 2383/60b der Schøyen-Sammlung, Oslo
T	Ms no. 136, Tokyo University Library
Toy$_{i}$	Toyoq-Fragment i
Toy$_{ii}$	Toyoq-Fragment ii
U	Ms no. 135, Tokyo University Library
VAI	Edition von P. L. VAIDYA 1959

9.2 Tibetische Übersetzung und Kommentare

Ṭīkā	*Jātakamālāṭīkā* eines Anonymus (Sanskrit-Kommentar zu ĀJM 1-15)
ĀJMT	Tibetische Übersetzung der ĀJM
Dhar.	*Jātakamālāṭīkā* des Dharmakīrti, nur auf Tibetisch erhalten
Pañj.	*Jātakamālāpañjikā* des Vīryasiṃha, nur auf Tibetisch erhalten
β	Hyparchetypus von GNQ
C	Cone-Tanjur
D	Derge-Tanjur
G	Ganden-Tanjur

Plate 12

"List of sigla indicating the various witnesses, and typographic symbols"
(Hanisch 2005/1: lxxxvii)

Sigla für die Textzeugen und typographische Symbole lxxxvii

I	Inschriften-Text von Źa lu (Paneele 1-8 [= ĀJM 1-7] nach der Edition von TROPPER 2001, Paneele 9-16 [= ĀJM 8-15] nach schriftlicher Mitteilung von Herrn Dr. Tropper)
N	Narthang-Tanjur
Q	Peking-Tanjur
Z	Blockdruck des *Skyes rabs brgya pa* aus dem Sman rtsis khaṅ, Lhasa (nach TROPPER 2001 bzw. schriftlicher Mitteilung Herrn Troppers)

9.3 Typographische Symbole

⟨ ⟩	Ergänzter Text im Sanskrit und im Tibetischen
⟨⟨ ⟩⟩	In einer *lacuna* ergänzter Text im Sanskrit
⟨⟨1⟩⟩ u.ä.	*lacuna* ohne ergänzten Text mit Angabe der Anzahl der Akṣaras, für die die Lücke Platz bieten würde (in diesem Beispiel: ein Akṣara)
{ }	Auszuschließender Text im Sanskrit und Tibetischen
[..]	Nicht lesbares Akṣara bzw. nicht lesbarer Buchstabe im Sanskrit und im Tibetischen (bei mehreren Akṣaras jeweils 2 Punkte pro Akṣara)
[.*a*] u.ä.	Teilweise lesbares Akṣara
[*ka*] u.ä.	Beschädigtes, aber noch erschließbares Akṣara
///	Anfang oder Ende eines Ms, eines Ms-Fragmentes oder einer Zeile derselben, wenn das Dokument oder Teile davon nicht mehr erhalten sind
*, *...*	*ex coniectura* erschlossener Wortlaut
°, °°°	Auslassungszeichen für weggelassenen Sanskrittext (°°° steht nur, wenn im Sanskrit mehrere Wörter oder Kompositumsglieder nicht zitiert werden)
(...), [...]	Zeichen für sonstige Auslassungen
?	Nicht völlig sichere Bezeugungen durch die Ṭīkā oder einen anderen Zeugen
[ ]	Inhaltlich notwendige Zusätze zur deutschen Übersetzung
( )	In der deutschen Übersetzung wegzulassender Text

Plate 13
"Revised Sanskrit text of ĀJM 14.0-1" (Hanisch 2005/1: 126)

14. Supāragajātakam

dharmāśrayaṃ satyavacanam apy āpadaṃ nudati
prāg eva tatphalam iti dharmānuvartinā bhavitavyam ||

tadyathānuśrūyate | bodhisattvaḥ[1] kila mahāsattvaḥ paramanipuṇamatir nausārathir[2] babhūva | dharmatā hy eṣā[3] bodhisattvānāṃ prakṛtimedhāvitvād yad uta yaṃ yaṃ śāstrātiśayaṃ jijñāsante kalāviśeṣaṃ vā tasmiṃs tasminn adhikā[4] bhavanti medhāvino jagataḥ || atha sa mahātmā viditajyotirgatitvād digvibhāgeṣv[5] asaṃmūḍhamatiḥ parividitaniyatāgantukautpātikanimittaḥ kālākālakramakuśalo mīnatoyavarṇabhaumaprakāraśakuniparvatādibhiś cihnaiḥ sūpalakṣitasamudrapradeśaḥ[6] smṛtimān vijitatandrīnidraḥ śītoṣṇavarṣādiparikhedasahiṣṇur apramādī dhṛtimān āharaṇāpasaraṇādikuśalatvād[7] īpsitaṃ deśaṃ[8] prāpayitā vaṇijām āsīt | tasya paramasiddhayātratvāt[9] supāraga ity eva nāma babhūva | tadadhyuṣitaṃ ca pattanaṃ supāragam ity eva khyātam[10] āsīt | yad etarhi śūrpārakam[11] iti jñāyate[12] || so 'timaṅgalasaṃmatatvād[13] vṛddhatve 'pi sāṃyātrikair yātrāsiddhikāmair vahanam abhyarthanasatkārapuraḥsaram āropyate sma || atha kadā cid bharukacchād abhiprayātāḥ suvarṇabhūmiṃ vaṇijo[14] yātrāsiddhikāmāḥ supāragaṃ pattanam upetya taṃ mahāsattvaṃ vahanārohaṇārtham abhyarthayām āsuḥ | sa tān uvāca |

jarājñayā saṃhriyamāṇadarśane
śramābhipātaiḥ pratanūkṛtasmṛtau |
svadehakṛtye 'py avasannavikrame
sahāyatā kā pariśaṅkyate mayi || 1 || (Vaṃśastha)

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[1] *bodhisattvaḥ* NT, *byan chub sems dpa'* ĀJMT : *bodhisattvabhūtaḥ* RU, KERN.

[2] *mahāsattvaḥ paramanipuṇamatir nausārathir* N, R (°*nipuna*°), U (*paramā*°), KERN, *sems dpa' chen po blo rab tu rno ba gru'i kha lo sgyur ba źig tu* ĀJMT : *mahān nausārathir* T.

[3] *dharmatā hy eṣā* NTU, KERN e.c., *'di ltar* ĀJMT : *dharmatā hy eṣāṃ* ABPR.

[4] *adhikā* NT, Ṭīkā : *adhikatarā* RU, KERN. – *lhag par* ĀJMT.

[5] *digvibhāgeṣv* NABPRU, Ṭīkā, KERN, *phyogs kyi bye brag la* ĀJMT : *digbhāgeṣv* T.

[6] °*pradeśaḥ* NTR : °*deśaḥ* KERN : °*śaḥ* (sic) U. – *phyogs ni* ĀJMT.

[7] *āharaṇāpasaraṇādikuśalatvād* N : *āharaṇāpasaraṇakuśalatvād* T (°*āpasa*° post corr., °*āprasa*° ante corr.) : *āharaṇāpaharaṇakuśalatvād* ABPRU, KERN. – *draṅ ba daṅ bzlog pa la sogs pa la mkhas pa'i phyir* ĀJMT. Zur Ṭīkā und Dhar. vgl. d. philol. Komm.

[8] *īpsitaṃ deśaṃ* TRU, Ṭīkā', KERN : *īpsitadeśaṃ* N. – *'dod pa'i yul du* ĀJMT.

[9] *paramasiddhayātratvāt* NRU, KERN, *'gro ba'i don rab tu grub* [*grub* Z : *sgrub* GNQ : *'grub* DI] *par 'gyur ba'i phyir* ĀJMT : *paramasarvasiddhayātratvāt* T.

[10] *eva khyātam* N : *eva{ṃ}m ākhyātam* T : *evākhyātam* R, U (*eṇvā*°), KERN. – *grags so* ĀJMT.

[11] *śūrpārakam* N : *sūrpārakam* T : *supārakam* ABP : *supāragam* R : *sūparagam* U : *sūpārakam* KERN e.c. – *sū ra pā ra ka* [*sū ra pā ra ka* Z : *su ra pa ra ka* I : *su pā ra ka ra* D : *sū pa ra* β] ĀJMT.

[12] *iti jñāyate* TRU, KERN : *iti vijñāyate* N. – *źes bya'o* ĀJMT.

[13] *'timaṅgalasaṃmatatvād* NT : *'pi maṅgalasaṃmatatvād* U, R (*maṅgasaṃ*°), KERN : *'timaṅgalasaṃ**pannatvād*, cf. *rab tu bkra śis pa phun sum tshogs pa'i phyir* ĀJMT?

[14] *suvarṇabhūmiṃ vaṇijo* NT, *tshoṅ pa gser gliṅ du* ĀJMT : *suvarṇabhūmivaṇijo* R, U (°*vaṇajo*), KERN.

Plate 14
"Revised Sanskrit text of ĀJM 14.2-5" (Hanisch 2005/1: 127)

vaṇija ūcuḥ | viditeyam asmākaṃ yuṣmaccharīrāvasthā | saty api ca vaḥ parākramasahatve[1] naiva vayaṃ karmaviniyogena yuṣmān āyāsayitum icchāmaḥ | kiṃ tarhi |

tvatpādapaṅkajasamāśrayasatkṛtena
maṅgalyatām upagatā rajasā tv iyaṃ nauḥ |
durge mahaty api ca toyanidhāv amuṣmin
svasti vrajed iti bhavantam upāgatāḥ smaḥ || 2 || (Vasantatilaka)

atha sa mahātmā teṣām anukampayā jarāśithilaśarīro 'pi tadvahanam āruroha | tadadhirohaṇāc ca pramuditamanasaḥ sarva eva te vaṇijo babhūvur niyatam[2] asmākam uttamā yātrāsiddhir iti | krameṇa cāvajagāhire vividhamīnakulavicaritam anibhṛtajalakalakalārāvam anilavilāsapravicalitataraṅgaṃ[3] bahuvidharatnair[4] bhūmiviśeṣair arpitaraṅgaṃ phenāvalīkusumadāmavicitram asuravarabhujagavarabhavanaṃ[5] durāpapātālam aprameyatoyaṃ mahāsamudram |

athendranīlaprakarābhinīlaṃ
sūryāṃśutāpād iva khaṃ vilīnam |
samantato 'ntarhitatīralekham
agādham ambhonidhimadhyam īyuḥ || 3 || (Upajāti)

teṣāṃ tatrānuprāptānāṃ sāyāhnasamaye mṛdūbhūtakiraṇacakraprabhāve savitari mahad autpātikaṃ paramabhīṣaṇaṃ prādurabhūt |

vibhidyamānormivikīrṇaphenaś
caṇḍānilāsphālanabhīmanādaḥ |
naibhṛtyanirmuktasamagratoyaḥ
kṣaṇena raudraḥ samabhūt samudraḥ || 4 || (Upajāti)

utpātavātākalitair mahadbhis
toyasthalair bhīmarayair bhramadbhiḥ[6] |
yugāntakālapracalācaleva
bhūmir babhūvogravapuḥ samudraḥ || 5 || (Upajāti)

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[1] *parākramasahatve* T, (N *post corr.*?), Ṭīkā, *drag śul spyod pa'i mthu mchis su lags kyaṅ* ĀJMT β : *parākramāsahatve* N *ante corr.*, RU, KERN, *drag śul spyod pa'i mthu ma mchis lags kyis kyaṅ* | ĀJMT D.

[2] *niyatam* Mur$_c$TRU, KERN, *gdon mi za bar* ĀJMT : *niyateyam* N.

[3] *anila°* N, *rluṅ gis* ĀJMT : *anilabala°* TU, R (*anibala°*), KERN.

°*pravicalita°* Mur (°*calIita°*) KERN p.c.s. : °*pravicarita°* NTABPRU – *bskyod pa'i* ĀJMT

Plate 15
"Philological commentary on ĀJM 14" (Hanisch 2005/2: 370)

14. Das *Supāragajātaka*

14.0 (126.3) *bodhisattvaḥ* NT : *bodhisattvabhūtaḥ* RU, KERN. – Die tibetische Entsprechung *byaṅ chub sems dpa'* bestätigt die *lectio brevior*.

[1] KERN ist nach NT und ĀJMT zu *bodhisattvaḥ* zu verbessern. Zum weiteren Sprachgebrauch vgl. Anm. [12] zu ĀJM 1.4+.

14.0 (126.3f) *mahāsattvaḥ paramanipuṇamatir nausārathir* N, R (*°nipuna°*), U (*paramā°*), KERN : *mahān nausārathir* T. – Beide Varianten sind sinnvoll. Es kann sich bei der *lectio brevior* aber auch nur um einen Abschreiberfehler in T handeln, „where the copyist's eye may have jumped from the *mahâ-* of *mahâsattvaḥ* to a *mahân* missing in ABNP", wie KHOROCHE 1987: 35 vermutet. Der Ṭīkākāra erklärt zu diesem Satz lediglich ***nausārathiḥ*** {|} *karṇadhāraḥ* | (62b6). Die tibetische Wiedergabe *sems dpa' chen po blo rab tu rno ba gru'i kha lo sgyur ba źig tu* bestätigt die *lectio longior*.

[2] *mahāsattvaḥ paramanipuṇamatir nausārathir* KERN ist mit N und ĀJMT beizubehalten.

14.0 (126.4) *dharmatā hy eṣā bodhisattvānāṃ* NTU, KERN e.c. : *dharmatā hy eṣāṃ bodhisattvānāṃ* ABPR. – NT bestätigen KERNs Emendation nachträglich. ĀJMT ist zwar etwas freier, doch der Wortlaut *'di ltar byaṅ chub sems dpa' rnams ni* spricht ebenfalls für die inhaltlich eindeutig bessere Lesart *eṣā*. Zum regelmäßigen Gebrauch von *bodhisattva-* ohne zugehöriges Demonstrativum vgl. Anm. [17] zu ĀJM 1.5+.

[[3]] *dharmatā hy eṣā bodhisattvānāṃ* KERN ist mit NT und ĀJMT beizubehalten.

14.0 (126.5) *adhikā* NT, Ṭīkā : *adhikatarā* RU, KERN. – Die Lesarten sind semantisch gleichermaßen möglich. Der Ṭīkākāra bezeugt *adhikā*, die *lectio brevior*, in der Erklärung ***jagataḥ*** *sakāśād* ***adhikā medhāvino bhavanti*** | (62b6). Die tibetische Entsprechung *lhag par* erlaubt keinen sicheren Rückschluß, vgl. einerseits *lhag par = adhikam* in ĀJM 3.1, 7.2, 11.1 und *lhag pa = adhika-* in ĀJM 6.30, 9.5+, 21.19 sowie *lhag par = adhikatara°* in 8.23+, 8.43+ andererseits.

[4] KERN ist nach den alten Zeugen NT und Ṭīkā zu *adhikā* zu verbessern.

14.0 (126.6) Zu *viditajyotirgatitvād*: Theoretisch könnte man auch *viditajyotir gatitvād* edieren, „dem die Gestirne bekannt waren aufgrund ihres Laufes [am Himmel]". Doch die tibetische Wiedergabe *skar ma rgyu ba la mkhas pas* legt nahe, daß ein durchgehendes Kompositum vorliegt. Der Ṭīkākāra erklärt ***jyotīṃṣi*** (*°ti°* Ms) *nakṣatrāṇi teṣāṃ* ***gatiḥ*** *pracāraḥ samudramadhye hi* ***digvibhāgo*** *jyotirgatyā vijñāyate 'nyathā nityadigvyāmoha eva tatra* (*tatra* om. BASU 409) ⟨|⟩ (62b6f). Er geht ebenfalls von einem Kompositum aus, wie die Paraphrasierung *jyotirgatyā* zeigt.

[[5]] Lies *viditajyotirgatitvād*.

14.0 (126.6) *digvibhāgeṣv* NABPRU, Ṭīkā, KERN : *digbhāgeṣv* T. – Im Kontext ist eigentlich nur *digvibhāga-* „Unterscheidung der Himmelsrichtungen", d.h. „Orientierung" sinnvoll, vgl. *vyākulā iva digvibhāgāḥ* | (tib. *phyogs rnams kyaṅ 'khrugs* [*'khrugs* β : *'khrug* D] *pa sñam byed* |) ĀJM 9.81+; zu *sñam byed* „scheinen zu ..." für *iva* vgl. JÄSCHKE s.v. *sñam pa* 2.: „*sñam-byed*: *phan sñam-byed kyaṅ* though one may imagine that it will help (...); *skyug-pa, brduṅs, dkris sñam-byed* there arises a feeling like that of nausea, like that of being beaten. of being (tightly) wrapt up" mit Verweis auf die medizinische Literatur.

Der Ṭīkākāra bezeugt die präfigierte Form in der in der vorigen Anmerkung zitierten Erklärung. Auch die tibetische Wiedergabe *phyogs kyi bye brag la* bestätigt *digvibhāgeṣu*, vgl. *gnam sa'i bye brag* für *vibhāgaṃ* (...) *divaspṛthivyoḥ* in ĀJM 13.7.

[6] *digvibhāgeṣv* KERN ist mit N, der Ṭīkā und ĀJMT beizubehalten.

Plate 16
"Philological commentary on ĀJM 14" (Hanisch 2005/2: 371)

14.0 (126.7) *parividitaniyatāgantukautpātikanimittaḥ* NT, Ṭīkā, KERN e.c. : *parividitāniyatāgantukautpātikānimittaḥ* ABPU : *parividitāniyatāgantukautpātikāmatikānimittaḥ* (sic) R. – Der in den rezenten Mss überlieferte Wortlaut mit *aniyata-* und *animitta-* ergibt keinen Sinn. Daß KERN richtig emendierte, bestätigen NT ebenso wie der Ṭīkākāra mit der Erläuterung ***pari-vi⟨dî⟩tāni*** *jñā*tāni* (°*nāni* Ms) ***niyatāni*** *yathāvasthitāni* {|} (| BASU 409) ***āgantukāni*** *vātātapajalaśoṣādinotpannāni* ***autpātikāni*** (*otpā°* Ms) *daivakṛtāni* ***nimittāni*** *cihnāni kāraṇāni vā yena sa tathā* | (62b7f).

Die tibetische Wiedergabe weicht von der Diktion des Sanskrit etwas ab. Sie lautet *nar ma daṅ glo bur du 'byuṅ* [*'byuṅ* DGIQZ : *'gyur* N] *ba'i ltas śes la* | *mtshan ma la mkhas śiṅ* „er kannte die fortwährenden und die plötzlich auftretenden Anzeichen und war in [der Deutung] der Merkmale erfahren". Dabei wird *parividita°* mit *śes la* und *mkhas śiṅ* doppelt wiedergegeben. Ansonsten hat man wohl folgende Entsprechungen anzunehmen: *nar ma* = *niyata-*, *glo bur du 'byuṅ ba* = *āgantuka-*, *ltas* = *autpātika-* und *mtshan ma* = *nimitta-*. Dazu erläutert Dharmakīrti: ***nar ma daṅ glo bur*** *ni nar ma daṅ glo bur ro* ‖ ***'byuṅ bar 'gyur ba'i ltas*** *ni 'byuṅ bar 'gyur ba'i ltas so* ‖ ***'byuṅ ba'i ltas daṅ mtshan ma*** *ni 'byuṅ ba'i ltas daṅ mtshan ma ste* | *nar ma daṅ glo bur du 'byuṅ ba'i ltas daṅ mtshan ma gaṅ gis śes pa ni* ***nar ma daṅ glo bur du 'byuṅ ba'i ltas daṅ mtshan ma śes pa****'o* ‖.

[[7]] KERN bietet den korrekten Text.

14.0 (126.8f) *sūpalakṣitasamudrapradeśaḥ* NTR : *sūpalakṣitasamudradeśaḥ* KERN : *sūpalakṣitasamudraśaḥ* (sic) U. – Die Varianten °*pradeśaḥ* und °*deśaḥ* sind semantisch gleichwertig. Die tibetische Wiedergabe des Kompositums, nämlich *rgya mtsho'i phyogs ni legs par rtogs*, kann nicht zur Entscheidung beitragen. Wir finden *phyogs* = *deśa-* z.B. in ĀJM 6.23+ und 9.52+. Zur Wiedergabe *phyogs* für *pradeśa-* vgl. Anm. [4] zu ĀJM 1.3c.

[8] Schon wegen der Übereinstimmung der alten Zeugen NT ist KERN zu °*pradeśaḥ* zu verbessern.

14.0 (126.10) *āharaṇāpasaraṇādikuśalatvād* N : *āharaṇāpasaraṇakuśalatvād* T (°*āpusa°* *post corr.*, °*āprasa°* *ante corr.*) : *āharaṇāpaharaṇakuśalatvād* ABPRU, KERN. – Zunächst bestätigt der Ṭīkākāra mit den Worten *bhūyogamanāgamanen****āharaṇam*** (*bhūyo°* KHOROCHE 1985: 64, *bhūyo* BASU 409) *ākarṣaṇam* ***apasara⟨ṇaṃ⟩*** (***apaharaṇaṃ*** BASU 410 nach KERN) *viṣamaparivarjanaṃ* (62b11) den in den alten Zeugen NT überlieferten Begriff *apasaraṇa-* gegenüber dem in den jüngeren Mss überlieferten Wort *apaharaṇa-*.

Im Tibetischen wird das Kompositum durch *draṅ ba daṅ bzlog pa la sogs pa la mkhas pa'i phyir* wiedergegeben. Damit wird die Lesart °*ādikuśalatvād* bezeugt, die einzig N hat. Einen weiteren deutlichen Beleg für °*ādi°* liefert Dhar. mit der Erklärung ***sogs pa*** *smos pas ni thad kar 'gro ba la sogs pa la mkhas pa'o* ‖. Der Wortlaut des Sanskrit ist damit geklärt, doch es bleibt nach der genauen Bedeutung der Begriffe *āharaṇa-* und *apasaraṇa-* zu fragen.

āharaṇa wird in der Ṭīkā mit *ākarṣaṇa-* „das An-, Herbeiziehen, Ziehen, Spannen" paraphrasiert; dies entspricht der tibetischen Wiedergabe *draṅ ba* = *ākarṣaṇa-*, cf. Mvy 9329 und Sarat Chandra DAS. Dharmakīrti erklärt den Begriff folgendermaßen: ***draṅ ba la mkhas pa*** *ni sṅon du 'gro ba la mkhas pa'o* ‖.

apasaraṇa- wird in der Ṭīkā mit *viṣamaparivarjanaṃ* umschrieben, also in unserem Kontext „das Umschiffen von Widrigkeiten, Entkommen aus schwierigen Situationen"; Dhar. kommentiert hierzu ***ldog pa la mkhas pa*** *ni phyir nur ba la mkhas pa'o* ‖. Da Dhar. mit der Erklärung ***sogs pa*** *smos pas ni thad kar 'gro ba la sogs pa la mkhas pa'o* ‖ fortfährt, ist klar, daß es sich hier um eine Reihe nautischer Fachbegriffe handelt. Das „Anziehen" könnte sich z.B. auf das Rudern, das Reffen der Segel oder das Lichten des Ankers beziehen und scheint in etwa dem „in See Stechen" nahe zu kommen, während *apasaraṇa-* die Konnotationen „das [den Gefahren] Entgehen" und somit „sichere Rückkehr" in sich birgt.

Plate 17
"Philological commentary on ĀJM 14" (Hanisch 2005/2: 372)

In Ms N steht zu dem Kompositum eine Glosse *paścāt{a}tirya[....]gamanakuśalam*, wonach es sich bei den beiden Begriffen anscheinend um Manöver auf See handelt.

[9] Verbessere KERN nach NT und der Ṭīkā zu *āharaṇāpasara°*.

[10] Verbessere KERN weiterhin nach N, ĀJMT und Dhar. zu *°ṇādikuśalatvād*.

14.0 (126.10) *īpsitaṃ deśaṃ* TRU, Ṭīkā?, KERN : *īpsitadeśaṃ* N. – Keine der beiden Varianten ist auszuschließen; *īpsitaṃ deśaṃ* erscheint stilistisch etwas besser. Während die tibetische Wiedergabe *'dod pa'i yul du* keine Entscheidung erlaubt, spricht der Ṭīkākāra mit der Erläuterung ***īpsitaṃ*** *vāñchitaṃ* ***deśaṃ*** (62b11) eher für den Wortlaut von T.

[11] *īpsitaṃ deśaṃ* KERN ist mit T (und der Ṭīkā) beizubehalten.

14.0 (126.11) *paramasiddhayātratvāt* NRU, KERN : *paramasarvasiddhayātratvāt* T. – Die tibetische Wiedergabe des Kompositums lautet *'gro ba'i don rab tu grub* [*grub* Z : *sgrub* β : *'grub* DI] *par 'gyur ba'i phyir* und bietet keine Entsprechung zu *°sarva°*. Nun könnte man vermuten, daß ĀJMT auf einen Wortlaut **paramārthasiddha°* zurückgeht. Vgl. auch *yaṅ na don rab tu 'grub par byed pa'o* ‖ Dhar. als Nachsatz zur Erklärung von *īpsitaṃ deśaṃ prāpayitā*. Allerdings finden wir in ĀJM 14.0 an zwei weiteren Stellen die Formulierungen *yātrāsiddhikāmair* und *yātrāsiddhikāmāḥ*, was in ĀJMT ebenfalls durch *don grub* [*grub* βIZ : *'grub* D] *par 'dod pa rnams kyis* bzw. *don grub par 'dod pa dag cig* wiedergegeben wird. Somit haben wir von einer sinngemäßen Wiedergabe des Tibetischen auszugehen.

[12] *paramasiddhayātratvāt* KERN ist auch als *lectio brevior* mit N und ĀJMT beizubehalten.

14.0 (126.11) *ity eva* NT, KERN e.c. : *ity evaṃ* ABPRU. – NT bestätigen KERNs Konjektur im nachhinein. Die tibetische Wiedergabe des Satzes lautet *miṅ yaṅ legs par pha rol tu phyin par byed pa źes bya'o* ‖, was zumindest gegen *ity evaṃ* spricht.

[[13]] KERN hat den korrekten Text.

14.0 (126.12) *ity eva khyātam* N : *ity eva{ṃ}m ākhyātam* T : *ity evākhyātam* R, U (*eṃvā°*), KERN. – Zunächst ist *eva* besser als *evam*, vgl. die vohergehende Anm. Weiterhin sind die Varianten *khyātam* und *ākhyātam* gleichwertig. Die tibetische Entsprechung *źes* [*źes* β : *źes snon* DIZ] *grags so* erlaubt keine Entscheidung. In den Prosapartien von ĀJM 1-22 begegnet ansonsten weder *khyāta-* noch *ākhyāta-*.

[14] Zunächst sollte *evam* T ausgeschieden werden. Ob *khyātam* oder *°ākhyātam* zu lesen ist, läßt sich nicht entscheiden. Aus Prinzip ediere ich *khyātam* nach N.

14.0 (126.12) *śūrpārakam* N : *sūrpārakam* T : *supārakam* ABP : *supāragam* R : *sūparagam* U : *sūpārakam* KERN e.c. – Wie bereits KERN 1891: 246, SPEIJER 1895: 125, Anm. 2 und KHOROCHE 1989: 263 anmerken, lautet der Eigenname sowohl des Seefahrers als auch der Hafenstadt im Jātaka des Pali-Kanons *suppāraka-*, was der Sanskritform *śūrpāraka-* entspricht, vgl. pw s.v. „N. pr. (...) 2) n. einer Stadt, das heutige Sopara Ind. Antiq. 7,259". Vgl. hierzu auch BHSD s.v. *Supāraga-*: „(in both mgs. = Pali Suppāraka; cf. Sopāraka, Saupāraka; as n. of a town = Skt. Śūrpāraka; BHS has a popular etym., see Kern's Crit. App. and Speijer's transl. 125 n. 2), n. of a city: Jm 88.12, and of a man (the Bodhisattva), Jm 88.11ff". Die tibetische Transliteration des Eigennamens lautet *sū ra pā ra ka* [*sū ra pā ra ka* Z : *su ra pa ra ka* I : *su pā ra ka ra* D : *sū pa ra* β]. Dabei spricht die in Z(I) überlieferte Namensform für *śūrpārakam*.

Ob das Sätzchen eine Interpolation darstellt, wie KERN 1891: 246 und offenbar auch KHOROCHE 1989: 96 vermuten, der den Satz in seiner englischen Übersetzung einklammert, muß dahingestellt bleiben. Solche Zusätze finden sich übrigens auch in der *Jātakamālā* des Haribhaṭṭa, vgl. z.B. *utpalāvatī nāma rājadhānī yeyaṃ puṣkalāvatīty adhunākhyātā* | HJM 6.1+, im Tibetischen mit *utpal daṅ ldan pa źes bya ba rgyal po pho braṅ gaṅ źig rdzogs pa daṅ ldan pa źes bya ba da ltar yaṅ grags par gyur pa'o* ‖ wiedergegeben.

[15] KERN ist nach N zu *śūrpārakam* zu verbessern.

Plate 18

"Philological commentary on ĀJM 14" (Hanisch 2005/2: 373)

14. Das *Supāragajātaka* 373

14.0 (126.13) *iti jñāyate* TRU, KERN : *iti vijñāyate* N. – Inhaltlich erscheint *jñāyate* etwas besser, da *vi-√jñā* eben in erster Linie „er-kennen" bedeutet, während hier die Bedeutung „ist bekannt -, kennt man als" vorliegt. *źes bya'o* ĀJMT.

[16] *iti jñāyate* KERN sollte mit T gegen die Sonderlesung von N beibehalten werden.

14.0 (126.13) *'timaṅgalasaṃmatatvād* NT : *'pi maṅgalasaṃmatatvād* U, R (*maṅgasaṃ°*), KERN. – ĀJMT gibt das Kompositum mit *rab tu bkra śis pa* [*pa* βDI : *śiṅ* Z] *phun sum tshogs pa'i phyir* wieder und stützt mit *rab tu bkra śis pa* die Lesart *'timaṅgala°*. Der weitere Text, *phun sum tshogs pa'i phyir*, scheint aber möglicherweise auf *°*saṃpannatvād* zurückzugehen.

[17] KERN ist nach NT und ĀJMT zu *so 'timaṅgala°* zu korrigieren.

[18] Da die ĀJM-Mss in der sinnvollen Lesart *°saṃmatatvād* übereinstimmen, besteht wohl keine Notwendigkeit, °**saṃpannatvād* aufgrund des Tibetischen vorauszusetzen.

14.0 (126.15) *bharukacchād abhiprayātāḥ suvarṇabhūmiṃ vaṇijo* NT : *bharukacchād abhiprayātāḥ suvarṇabhūmivaṇijo* R, U (*°vaṇajo*), KERN. – Die tibetische Wiedergabe *bha ru ka tstsha* [*bha ru ka tstsha* D : *bhā ru ka tstsha* Z : *bhar ru kud tsha* β : *bha ru kad tsa* I] *nas tshoṅ pa gser gliṅ du 'doṅ ba* bestätigt den inhaltlich besseren Text von NT. Während der Ṭīkākāra nichts über die Hafenstadt Śūrpāraka sagt, erklärt er Bharukaccha als Nāga-Gebiet im Dekkan: *dakṣiṇāpathe* **bharukaccho** *nāgadeśaḥ* | (62b11-63a1). Vgl. die Angabe von KHOROCHE 1989: 263: „*Bharukaccha:* the modern Broach on the Gulf of Cambay, between Bombay and Ahmedabad."

[19] KERN ist nach NT und ĀJMT zu *°bhūmiṃ vaṇijo* zu verbessern.

14.1+ (127.1f) *parākramasahatve* T, (N *post corr.*?), Ṭīkā : *parākramāsahatve* N *ante corr.*, RU, KERN. – Zur Lesung von N bemerkt KHOROCHE 1987: 36 mit Recht: „but second *-ā-* faint and possibly erased". Der Ṭīkākāra bestätigt *parākramasahatve* mit der Erklärung ***parākrama-sahatvaṃ*** *balīyastvaṃ* ***tasmin saty api na karmaviniyogeneti*** *na vyāpāraviniyojanena* | (63a2f). Diese Variante ist inhaltlich besser, weil in dem Satz durch *api* adversativer Sinn markiert wird. Auch ĀJMT bezeugt den Wortlaut *parākramasahatve* mit (*khyod la*) *drag śul spyod pa'i mthu mchis su lags kyaṅ* [*mchis su lags kyaṅ* β : *ma mchis lags kyis kyaṅ* | D] als Wiedergabe des Vordersatzes. Bemerkenswerterweise entspräche die in D überlieferte Wiedergabe ausgerechnet *parākramāsahatve*.

[20] Verbessere KERN nach T, N *post corr.*, der Ṭīkā und ĀJMT β zu *parākramasahatve*.

14.2+ bis 14.9+ (127.9 bis 128.18) Der Text von *eva te vaṇijo* bis *samudracihnāni* | wird sehr bruchstückhaft durch das Handschrift-Fragment Murtuq C (im folgenden mit Mur_C abgekürzt) bezeugt, vgl. Band 1, Einl. 2.6. Der Text von Mur_C findet sich bei WELLER 1955: 53f.

14.2+ (127.9) *niyatam* Mur_CTRU, KERN : *niyateyam* N. – ĀJMT gibt die *iti*-Passage mit *da ni gdon mi za bar bdag cag rnams* [*rnams* D : om. β] *don gyi mchog grub* [*grub* D : *'grub* β] *par 'gyur ro sñam nas* wieder. Dabei steht *gdon mi za bar* für *niyatam*, während *iyam* keine Entsprechung hat. Auch aufgrund des Terminativs und der syntaktischen Anordnung des Tibetischen muß man annehmen, daß die Übersetzer von adverbiellem *niyatam* ausgingen.

[21] *niyatam* KERN ist mit Mur_C, T und ĀJMT gegen die Sonderlesung von N beizubehalten.

14.2+ (127.11) *anila°* N : *anilabala°* TU, R (*anibala°*), KERN. – ĀJMT gibt das Kompositum mit *rluṅ gis bskyod pa'i chu rlabs maṅ po gñer ba* wieder, worin keine Entsprechung zu *°bala°* zu finden ist: *rluṅ gis* = *anila°*, *bskyod pa'i* = *°vicarita°* oder *°vicalita°*, *chu rlabs maṅ po* = *taraṃga-*, *gñer ba* = *vilāsa-* (?). Als Wiedergabe von *vilāsa-* erscheint *gñer ba* etwas stark, was nach ZHD u.a. „wütendes Verhalten an den Tag legen" bedeutet, vgl. ZHD s.v. *gñer ba* „(3) *khro tshul ston pa* |". Vgl. auch die folgende Anmerkung.

[22] KERN sollte nach N und ĀJMT zu *anila°*, der *lectio brevior*, verbessert werden.

Plate 19
“Philological commentary on ĀJM 14” (Hanisch 2005/2: 374)

374 14. Das *Supāragajātaka*

14.2+ (127.11) *°pravicalita°* Mur$_C$ (*°ca[l]ita°*), KERN e.c.s. : *°pravicarita°* NTABPRU. Mur$_C$ ist hier beschädigt und wird von WELLER 1955: 53 als *°pra[v]ica(l)ita°* ediert und zwar mit den Anmerkungen „*ca* steht unter der Zeile von anderer Hand nachgetragen“ sowie „*ta* ist wohl über der Zeile später zugefügt worden. E[lse] L[üders] umschrieb: *vilāsapravicalitataraṅgaṃ*. Der Rest eines *-l-* ist sichtbar“.

Semantisch ist *°pravicalita-* „in Bewegung versetzt von“ besser als *pravicarita-* „durchstreift von“. Die tibetische Entsprechung *bskyod pa'i* läßt sofort an *°pravicalita°* denken. Jedoch ist *skyod pa* nicht ausschließlich als Entsprechung für √*cal* reserviert, sondern kann eine ganze Reihe von Skr.-Verben wiedergeben, vgl. z.B. *bskyod nas* = *saṃcārya* Mvy 6574.

Ein Vergleich des weiteren Sprachgebrauchs in ĀJM 1-22 spricht zugunsten von *°pravicalita°*:

(1) *pravicarita°* begegnet in 9.43+ (tib. *rab tu rgyu ba*) und 9.51+ (tib. *rgyu ba*), allerdings in der Bedeutung „umherstreifend“ (von Wildtieren), außerdem *pravicaratsu* „als ... umherstrichen“ oder „als ... sich verbreiteten“ in 22.18+ (tib. *rnam par rgyu*).

(2) Von *pra-vi-*√*cal* gebildete Formen kommen nicht mehr vor.

(3) *vicalita-* „erschüttert“ (von der Selbstkontrolle bzw. der Standhaftigkeit) begegnet in 13.7+ (tib. *rnam par g.yo ba*) und 13.5+ (tib. *ñams*).

[23] Da das semantisch passende *°pravicalita°* anscheinend vom ältesten Zeugen Mur$_C$ bestätigt wird, sollte man KERN beibehalten. Die Lesung *°pravicarita°* könnte auf einen frühen Abschreibefehler zurückgehen (Verwechslung von *l* und *r*).

14.2+ (127.11) *bahuvidha°* NTRU, Ṭīkā, KERN : *bahuvividha°* Mur$_C$. – Der Ṭīkākāra bestätigt mit ***bahuvidhāni*** *nīlapītalohitādīni* ***ratnāni*** (63a4) die *lectio brevior*.
Die tibetische Entsprechung *rnam pa sna tshogs* gibt auch nicht mehr als *bahuvidha°* wieder. Somit liegt in Mur$_C$ wohl eine Dittographie des *°vi°* vor.

[24] *bahuvidha°* KERN ist mit NT, der Ṭīkā (und ĀJMT) beizubehalten. Zur Begründung vgl. Anm. [143] zu ĀJM 9.51+.

14.2+ (127.12f) *asuravarabhujagavarabhavanaṃ* N : *asurapuraṃ varabhujagabhavanaṃ* T, Ṭīkā : *asurabalabhujagabhavanaṃ* RU, KERN. – Die Stelle läßt sich nicht leicht entscheiden. Zunächst kann man feststellen, daß der Text von KERN, nämlich mit *°bala°* auf keinen Fall korrekt ist. Der Ṭīkākāra bestätigt exakt den Wortlaut von T mit der Erklärung ***asurapuram*** *asurāvāsaṃ* ***varabhujagānāṃ*** (*varantaja°* Ms) *mahānāgānāṃ* ***bhavanaṃ*** *gṛhaṃ* (63a5). Das Tibetische steht andererseits der Lesart von N näher: *lha ma yin daṅ klu mchog rnams kyi gnas su* [*su* βDZ : *su ni* I] *gyur pa*. Es fällt auf, daß erstens *°puraṃ* keine Entsprechung hat und zweitens die tibetische Syntax für ein Kompositum spricht. Daß das erste *°vara°* aus N dagegen nicht übersetzt wurde, stellt kein großes Problem dar, da der Sinn aufgrund des Satzbaus nahezu erhalten bleibt: „der Wohnsitz von Asuras und Nāgafürsten“ bzw. „der Wohnsitz von Asura- und Nāgafürsten“. Weiter ließe sich argumentieren, daß aus *°vara°* recht leicht *°bala°* werden kann, wodurch die Fehlergenese erklärt wäre. T hätte dann – wie des öfteren – eine Sonderüberlieferung, die aber hier auch von der Ṭīkā bezeugt wird.

[25] Wegen der Übereinstimmung von N und ĀJMT sollte man KERN zu *asuravarabhujagavarabhavanaṃ* verbessern.

14.5b (127.25) *bhramadbhiḥ* NABPU, Ṭīkā, KERN : *nadadbhiḥ* T : om. R. – In Ms R fehlt der gesamte Pāda. Der Ṭīkākāra bestätigt *bhramadbhir* mit der Erklärung *bhūnavegai⟨r⟩* ***bhramadbhir*** *āvartarūpair* (63a8) ebenso wie die tibetische Entsprechung *dkrugs*. Zu *dkrugs pa* vgl. LOKESH CHANDRA I s.v. *dkrugs pa* „(5) *bhramita*“ (mit Verweis auf *Sragdharāstotra* 59). Dhar. erklärt dazu ***dkrugs pa*** *ni 'gres* [*'gres* D : *'gros* β] *te* | *sna tshogs su 'gro ba'i phyir ro* ||, was mit der Erklärung der Sanskrit-Ṭīkā – ***bhramadbhir*** *āvartarūpair* „dahinrollend, d.h. in Form von Strudeln“ – gut zusammenpaßt. Zu *'gres* vgl. ZHD s.v. *'gre ba* „(3) [*rñiṅ*] *g.yo ba* |“.

Plate 20
"Philological commentary on ĀJM 14" (Hanisch 2005/2: 375)

[26] *bhramadbhiḥ* KERN ist mit N, der Ṭīkā, ĀJMT und Dhar. gegen die Sonderlesung von T beizubehalten.

14.5c (127.26) *yugāntakāla°* NT, R (*rugā°*), U (*yugānkā°*), Ṭīkā, KERN : *yugāntavāta°* e.c., cf. *dus mtha'i rluṅ gis* ĀJMT? – Der dritte Pāda von ĀJMT lautet | *dus mtha'i rluṅ gis ri g.yos sa gźi bźin* |. Dabei scheint die Entsprechung *dus mtha'i rluṅ gis prima facie* auf einen Wortlaut **yugāntavāta°* zurückzugehen. Der Ṭīkākāra bestätigt *yugāntakāla°* mit der Erklärung ***yugāntakāle** pralayakāle **pracalāś cācalāḥ*** {|} *parvatā* (...) (63a8). Der in den Sanskrit-Zeugen einheitlich überlieferte Wortlaut erscheint stilistisch besser, denn wir finden *vāta-* bereits im ersten Pāda und außerdem scheint die Häufung des Halbvokals *l* im dritten Pāda beabsichtigt.

In ĀJM 11.7cd begegnet zwar die Formulierung *yugāntavātākalitaśailabhīmeṣu dantiṣu* „Elefanten (*loc. abs.*), so schrecklich [anzusehen] wie die Berge, die vom Sturmwind geschüttelt werden, der am Ende eines Weltalters [bläst]", wobei das Kompositum in ĀJMT durch *dus mtha'i rluṅ gis g.yos pa bźin* wiedergegeben wird. Jedoch ist diese Stelle nicht als Parallele zugunsten von **yugāntavāta°* anzuführen. Vielmehr wiederholen die Übersetzer *rluṅ gis*, den *instrumentalis agentis* aus dem ersten Pāda, um den in der Strophe gezeichneten Vergleich zu verdeutlichen. Da sie bereits alle Bestandteile des dritten Sanskrit-Pāda in ihrer Wiedergabe untergebracht hatten und sogar *sa gźi* (= *bhūmir*) aus dem vierten Pāda dazunehmen konnten, bot ihnen das Metrum Platz für zwei weitere Silben. Und die Entsprechung *dus mtha'* ist für *yugāntakāla-* ebenso ausreichend wie für *yugānta-* in 11.7c, vgl. nur die Wiedergabe | *dus mtha'i chu daṅ me daṅ rluṅ dag gis* | für *yugāntakāle salilānalānilair* in ĀJM 24.1c.

[[27]] *yugāntakāla°* KERN ist mit NT und der Ṭīkā beizubehalten; ĀJMT geht nur scheinbar auf einen Wortlaut *yugānta*vāta°* zurück.

14.9+ (128.17) *pavana°* N *ante corr.* : *pavanacalita°* N *post corr. marg.*, T : *pavanabalacalita°* B, CAU : *pavanabalacarita°* APU : *pavanapari°* (sic) R : *pavanabalaśalita°* KERN e.c.s., VAI. – ĀJMT gibt das Sanskrit von *pavana°* bis *nāvā* folgerndermaßen wieder: *rluṅ daṅ chu'i śugs kyis bdas pa'i gru bo ches* „mit dem großen Schiff, das von der Gewalt des Windes und des Wassers hinweggeführt wurde". Dabei fallen folgende Dinge auf: (1) ĀJMT hat kein Äquivalent zu *°bala°*; (2) die Übersetzer scheinen von einem Dvandva *pavanasalila°* im Vorderglied auszugehen; (3) ĀJMT hat keine Entsprechung zu einem PPP vor *°vega°*, stattdessen findet sich auf *gru bo ches* (= *nāvā*) bezogenes *bdas pa'i* „angetrieben; hinweggeführt". Die Übersetzer lasen anscheinend *pavanasalilavegavaśa(ga)yā* und gaben *°vaśa(ga)yā* interpretierend mit *bdas pa'i* wieder. Damit entspräche das Tibetische genau dem Wortlaut von N *ante corr.* Daß die Übersetzer etwa *°calita°* aus dem Kompositum herausgelöst, mit *bdas pa'i* wiedergegeben und auf *nāvā* bezogen hätten, ist sehr unwahrscheinlich.

Für die *lectio brevior* spricht außerdem folgende Beobachtung. In der ĀJM kommen als Kompositums-Endglieder *°vaśa-*, *°vaśāt*, *°vaśena*, *°vaśaga-*, *°vaśagata-*, *°vaśagatvāt* und *°vaśya-* vor, vgl. die Sammlung von Belegstellen in Anm. [67] zu ĀJM 13.18+. In allen 33 dort genannten Fällen stehen vor dem jeweiligen Hinterglied ausschließlich ein oder mehrere Substantive, die zumeist Gefühle wie z.B. Mitleid bezeichnen. Einmal findet sich das um ein Pronomen erweiterte Kompositum *tadāśāvaśaḥ* 10.35a. Keinmal aber beinhalten auf *°vaśa-* usw. endende Komposita Adjektive oder ein PPP.

Eine weitere Beobachtung betrifft die rezenten Mss RU. In U steht *pavanabalacaritaśalilavega°*, in R *pavanapariśalilavega°* (sic). Wie ABP nach *°calita°* (B) bzw. *°carita°* (AP) weiterlesen, berichten weder KERN noch KHOROCHE. Sollte KERNs Wortlaut *°*śalita°* von für *°salila°* verschriebenem *°śalilu°* beeinflußt sein? In jedem Fall ist der von EDGERTON nach der KERNschen ĀJM-Ausgabe in BHSD vorgenommene Eintrag „*śalati*, *°te* (Skt. Dhātup., shake, go), or *śalayati* (Pali sal°, shake), ppp. *śalita*, shaken, stirred up: *pavana-bala-°ta-salila-vega-vaśagayā nāvā* Jm 89.23" zu streichen.

Plate 21

“Appendix 1: List of hitherto not reported variants on the text of the ĀJM” (Hanisch 2005/1: 143)

Anhang 1

Liste der bisher nicht vermerkten Lesarten zum Text der ĀJM

Eine Reihe von Varianten zum Sanskrittext der ĀJM konnte von bisherigen Bearbeitern nicht angesprochen werden, weil diese Lesarten von KHOROCHE 1987 und BASU 1989 übersehen wurden. Die folgenden Listen bieten einen Überblick über diese Fälle. Die in Klammern auf die Stellenangabe folgenden Ziffern beziehen sich auf Seite und Zeile, die hochgestellten Ziffern auf die Fußnoten meiner Textausgabe.

1. Von KHOROCHE 1987 nicht vermerkte Lesarten der alten ĀJM-Mss

Grußformel (2.1)	*namo buddhāya* T.
1.2a (2.6[3])	*abhirakṣita°* T.
1.4+ (3.10[7])	*sānāthyaviśeṣāc ca jñāna°* T.
1.5+ (4.1)	*mahālābha°* T.
1.8a (4.12)	*maitrīmayena* T.
1.27d (7.4[1])	*mātsaryalābho°* T.
1.29c (7.11)	*°kriyāsaṃ* T, Ṭīkā p.l.
1.33+ (8.2)	*dṛṣṭvaiva* T, Ṭīkā.
1.33+ (8.3)	*tad bodhisattvaśarīram* T.
1.35d (8.15)	*nītā svaguṇātanus* T, Ṭīkā.
1.38+ (9.9)	*upaneyam* T, Ṭīkā.
Kolophon (89.12)	*bodhisattvāvadānamālāyāṃ vyāghrījātakaṃ prathamam* ‖ ‖ T.
2.0 (10.6)	*°vimalataramatir* T.
2.3+ (10.22)	*sopacāramanoharam* T, Ṭīkā.
2.6a (11.11)	*sa gandhas* T, Ṭīkā.
2.8+ (12.5)	*śakro devānām indraḥ* T.
2.8+ (12.5)	*kṣititalacalanād* T *post corr. marg.*
2.8+ (12.7)	*dharaṇicalananimittam* T *ante corr.*
2.9+ (12.14[6])	*samupacitāyāṃ* T.
2.9+ (12.17)	*samupavartyamāneṣu* T.
2.9+ (12.20)	*atha sa rājñaḥ* T, *sa rājñā* Ṭīkā.
2.12b (13.15[8])	*tvā* T.
2.16b (14.5[2])	*parān kṛthāḥ* T *post corr. marg.*, Ṭīkā p.l.
2.16d (14.6)	*sukhasaṃvardhitāḥ prajāḥ* T.
2.17d (14.10)	*°laḍitān* T, Ṭīkā.
2.20b (14.19[11])	*°kāṅkṣiṇā* T.
2.22c (15.5[2])	*kārpaṇyaniścitamateḥ* T.
2.23+ (15.8)	*yad api coktaṃ* T *post corr. marg.*, Ṭīkā.
2.25c (15.17)	*toyair* T.
2.25+ (15.19)	*rūḍhatara°* T, Ṭīkā.
2.31+ (17.8)	*arhati yataḥ* (ohne Daṇḍa) Mur$_A$T.
2.31+ (17.13f[7])	*iti rājñā paryanuyukto* Mur$_A$.
2.32ab+ (17.16)	*svāgatam* (ohne vorhergehendes *rājovāca* (!)) T *ante corr.*
2.34a (18.3)	*paryāptamanorathānāṃ* (?) T *ante corr.*
2.35d (18.12)	*saṃpratyayanīyatāṃ* T, Ṭīkā.
2.36+ (18.19f[6])	*°samanantaram indranīla°* T.
2.42b (19.20)	*viśuddhatā* T *post corr.* (?), Ṭīkā p.l.
Kolophon (21.14[4])	*śibijātakaṃ dvitīyam iti* ‖ ‖ T.
3.3+ (22.18)	*[poṣadha]n[i]yamaṃ* (ohne vorhergehendes *pupoṣa*) T.
3.3+ (22.18[7])	*parva°* (ohne vorhergehendes *ca*) T.
3.5a (23.5)	*°līlaṃ* T, Ṭīkā.
3.10a (24.9)	*svapnaprabuddha iva* T, Ṭīkā.
3.13c (24.22)	*puṇyair na ca labhe* T.

Plate 22

"Appendix 1: List of hitherto not reported variants on the text of the ĀJM" (Hanisch 2005/1: 144)

3.15d (25.14)	*niśāmya* SHT VIII 1867, T *ante corr.*
3.19c (26.10)	*naivaṃ* T.
3.23d (26.27)	*nālpaprajñaiḥ* T, Ṭīkā.
Kolophon (27.7)	*kulmāṣapiṇḍijātakaṃ tṛtīyam* ‖ ‖ T.
4.3+ (28.18)	*snātānuliptasya* T.
4.3+ (28.18f)	*kuśalasūdopakalpite* T (mit *sūpakāra* als marginaler Glosse zu °*sūdo*°).
4.4+ (29.15)	*tat kathaṃ cid asya* T.
4.4+ (29.16[16])	*pratiyātīti* T *post corr.*, *prayātīti* Ṭīkā.
4.4+ (29.17)	*sasaṃbhramas* T, Ṭīkā.
4.5b (30.7)	*hiṃsanti* T, Ṭīkā (*hicchanti* Ms).
4.7d (30.17)	*jvālograjihvaṃ* T.
4.14a (31.20)	*sa tu* T.
4.15a (31.24)	*cārthadātā* T.
4.15d (31.27[5])	*saṃśamayiṣyatāpi* T *ante corr.*
4.21+ (33.11[1])	*syād iti* ǀ T.
Kolophon (33.14)	*śreṣṭhijātakaṃ caturtham* ‖ ‖ T.
5.0 (34.1)	°*kṣayāśaṅkayā* T (nicht °*kṣayāpekṣayā*, wie KHOROCHE 1987: 19 angibt).
5.4a (34.19)	*lokasya ca* T.
5.5+ (35.14)	*paśyati sma* ǀ T.
5.5+ (35.19)	*eva me 'rthāḥ* T.
5.9a (36.20)	*tvā* T, Ṭīkā.
5.10b (36.25)	*añjanānām* T.
5.13a (37.10[3])	*kiṃ cid* T.
5.15a (37.18[5])	°*nṛtyacale* T.
5.23c (38.27[4])	°*ādīn abhibhavaty* (unmetrisch) T.
5.23d (38.28[5])	*tasmād dheto⟨r⟩* T *post corr. marg.*
5.28c (39.20)	*anapekṣitā*° T, Ṭīkā.
5.33a (40.9)	*ataḥ* T *post corr.*
Kolophon (40.17[3])	*aviṣahyaśreṣṭhijātakaṃ pañcamaṃ samāptam* ‖ ‖ T.
6.0 (41.4f[2])	*śādvalāstaraṇa*° (*mṛdu*° om.) T, Ṭīkā[2].
6.6a (42.17)	*apūrṇa*° T.
6.12a (43.17)	*ayaśo'nubandhād* T, Ṭīkā.
6.15+ (44.4[3])	*vimṛṣan* T.
6.18cd (44.16)	*prabhāvaṃ ca prasādaṃ ca* T *post corr. marg.*, Ṭīkā.
6.20a (45.1)	°*mandra*° T, Ṭīkā.
6.23+ (46.2)	*sasaṃbhramadrutatara*° T.
6.25+ (46.9[6])	*tūṣṇībhāvād* T, Ṭīkā.
6.27+ (47.3)	*piṇḍīkṛtāny* T *post corr.* (?).
6.29c (47.12[8])	*etan nv* T.
6.29d (47.13[9])	*mamopabhujyādya* T.
6.31+ (48.1[1])	*āpannā*° T *ante corr.*, Ṭīkā s.l.
6.31+ (48.1)	*brāhmaṇye* T.
6.32+ (48.13)	*anunīya saṃ*° T *ante corr.*
6.32+ (48.13)	°*mānanādarātithipriyatayā* T *ante corr.*
6.33+ (48.18)	*svam eva vapur* T *post corr.*
Kolophon (49.22)	*śaśajātakaṃ ṣaṣṭham* ‖ ‖ T.
7.2d (50.15)	*samagrabhāvād adhikānti* T, Ṭīkā.
7.4+ (51.22[16])	*anabhimūrchitatvād* T, Ṭīkā.
7.6+ (52.17)	°*ānumatam upanimantraṇam* NT.
7.8+ (53.6f[3])	°*āvekṣaṃ* T.
7.12d (53.25)	*ihodyato 'smi* T *post corr.*
7.18+ (55.5)	*sādhv ity* N.

Plate 23

"Appendix 1: List of hitherto not reported variants on the text of the ĀJM" (Hanisch 2005/1: 149)

15.14+ (139.9[4])	*paramavismayamanāḥ* N.
15.16c (139.17)	*abhyutthita°* N (nicht *abhyucchrita°*, wie KHOROCHE 1987: 38 angibt).
Kolophon (140.5[5])	*matsyajātakaṃ pañcadaśam* ‖ ‖ T, *matsyajātakaṃ pañcamam* ‖ ‖ N *ante corr.*, *matsyajātakaṃ pañcadaśamam* ‖ ‖ N *post corr. marg.*

2. Von BASU 1989 nicht behandelte Varianten aus der Ṭīkā

2.3+ (10.22)	*sopacāramanoharam.*
2.9+ (12.20)	*sa rājñā.*
2.23+ (15.8)	*coktaṃ* (Kontext des Kommentars jedoch verderbt).
2.25a (15.15[9])	*yāceta* p.l.
2.25+ (15.19)	*rūḍhatara°* nicht in der Lesartenliste, sondern nur in einer Anm. zur Edition als v.l. angesprochen (BASU 1989: 284, Anm. 2).
2.25+ (15.19[12])	*snehavegād* p.l.
3.3+ (22.18)	*cānavaraṃ.*
3.8a (24.3)	*avibhāvyanimittārthaṃ.*
3.8d (24.4[5])	*kutūhala°.*
3.10a (24.9)	*svapnaprabuddha iva* nicht in der Lesartenliste, sondern nur in einer Anm. zur Edition als v.l. angesprochen (BASU 1989: 298, Anm. 9).
3.11b (24.14)	*trāṇāśayā* (stattdessen "emendiert" BASU 1989: 299 das Ms nach KERN zu ***āśayā⟨d a⟩bhiprāyeṇa***).
3.23d (26.27)	*nālpaprajñaiḥ.*
4.4b (29.4[4])	*apekṣamāṇo* (stattdessen ediert BASU 1989: 307 das Ms als ***avekṣamāṇaḥ*** *paśyan* nach KERN).
4.4+ (29.17)	*sasaṃbhramas* nicht in der Lesartenliste, sondern nur in einer Anm. zur Edition als v.l. angesprochen (BASU 1989: 308, Anm. 12).
4.4+ (30.3[4])	*vinispat{t}ya* Ms *ante corr.*
5.23c (38.27)	*nābhibhavaty* (als *nā + abhi°*) p.l.
6.4a (42.4[8])	*°bādhake.*
6.12a (43.17)	*ayaśo'nubandhād.*
6.12+ (43.21[4])	*tasyā°.*
6.18cd (44.16)	*prabhāvaṃ ca prasādaṃ ca* Ṭīkā.
6.25+ (46.9[6])	*tūṣṇībhāvād* Ṭīkā, von BASU 1989: 335 kommentarlos nach KERN als *tūṣṇīṃbhāvād* ediert.
6.31+ (48.7)	*°opabhogāt*, von BASU 1989: 337 an *°opayogāt* KERN angeglichen.
6.32d (48.12[6])	*tasmād amoghaṃ.*
7.2d (50.16)	*samagrabhāvād adhikānti.*
7.12c (53.24)	*ākulatvaṃ* (unmetrisch).
7.12d (53.25)	*iha sthito.*
7.23a (55.21[7])	*kathaṃ cid eva.*
8.9c (62.11[2])	*ato '°* (statt *apy a°*).
8.14+ (64.1)	*tathyayā guṇakathayā* (vgl. d. philol. Komm., Anm. [57]).
8.17+ (64.21)	*anuśocya* (vgl. d. philol. Komm., Anm. [70]).
9.5b (76.6)	***prabhu⟨ta⟩yā prabhāveṇa*** wurde von BASU 1989: 365 korrekt ediert; daß *prabhū°* im Ms steht, vermerkt sie nicht; der Eintrag auf S. 237, daß die Ṭīkā *prabhūtā°* als Variante zu *prasṛtā°* KERN biete, ist zu *prabhutā°* zu korrigieren.
9.6+ (76.19f)	*śakyo 'yam.*
9.55+ (87.13[4])	*°ālambyamāna°*, von BASU 1989: 375 in Anlehnung an *avalambamāna°* KERN als *°ā⟨va⟩lambyamāna°* ediert.
9.64+ (89.3[3])	*vyāvṛtta°.*
10.13b (98.10)	*paśutvaṃ* (unmetrisch).
10.14+ (99.8)	*°paṃsakaṃ.*
10.26d (102.4)	*°kesarajaṃ.*

Plate 24
"Appendix 2: Variants on the mūlagrantha discussed in the Sanskrit Ṭīkā" (Hanisch 2005/1: 151)

Anhang 2

Lesarten des Grundtextes in der Sanskrit-Ṭīkā

Der Ṭīkākāra kennt und nennt einige Male zwei, einmal sogar drei Lesarten zu einer ĀJM-Stelle. Er kennzeichnet dies mit Worten wie *iti pāṭhāntare*, *iti pāṭhe* oder *iti anye paṭhanti*. Ganz selten einmal äußert er eine Bewertung, wenn er nämlich zur zweiten Variante Urteile wie *iti pāṭhāntaraṃ spaṣṭam eva*, *iti pāṭhāntare sugamam eva sarvam* oder *iti pāṭhāntare 'py ayam evārthaḥ* abgibt.

ĀJM-Stelle	1. Lesart	2. Lesart
1.13d (5.10)	*niṣpanda°*	**viṣpanda°* [*ni°* Ms] (*iti pāṭhāntare*)
1.20+ (6.2)	*copahanti*	*vopahanti* (*iti pāṭhāntare*)
1.29c (7.11)	*taṃ saphalīkriyāsaṃ*	*tatsaphalīkriyāṃ ca* (*iti pāṭhāntare*)
2.3d (10.19)	*amliṣṭa°* (*°*śli°* BASU)	*akliṣṭa°* (*iti pāṭhāntaram*)
2.16b (14.5)	*parān kṛthāḥ*	*parākṛthāḥ* (*iti pāṭhāntaram*)
2.25+ (15.19)	***vegaḥ** prasaraḥ*	***āvego*** [...] *vicārākṣamatā* (*vā*)
2.26c (16.3)	*†adh{a}ipatya*	*avamatya* (*anye tv* [...] *iti paṭhanti*)
2.32+ (17.19f)	*dhṛtyāvismayaśauṭīryam*	*avadhṛtya vismayaśauṭīram* (*iti pāṭhāntare*)
2.42b (19.20)	*viśuddhatā paśya yathāsya cetasaḥ*	*viśuddhatā⟨ṃ⟩ paśyata vāsya* [lies **cā°*?] *cetasaḥ* (*iti pāṭhāntaraṃ spaṣṭam eva*)
4.4c (29.5)	*°ābhijātaṃ*	*°ābhirāmaḥ* (*iti pāṭhāntaram*)
5.20a (38.12)	*atha pradāne*	*arthapradāne* [unmetrisch!] (*iti pāṭhāntaram*)
5.23c (38.27)	1. *nābhibhavaty* [= *nā + abhi°*], 2. *cābhibhavaty* (*ity anye paṭhanti*), 3. *nābhibhavaty* [= *na + abhi°*]	
5.23d (38.28)	*tasmād dhetor*	*tasyā hetor* (*iti pāṭhāntare*)
5.30a (39.26)	*bata*	*tava* (*kva cit* [...] *iti pāṭhaḥ*)
6.3c (41.14)	*jṛmbhita°*	*jihmita°* (*iti pāṭhāntare*)
6.3d (41.14)	*°sukhā*	*°*mukhā* [*°su°* Ms] (*iti pāṭhāntare*)
6.6a (42.17)	*āpūrṇa°*	*apūrṇa°* (*iti pāṭhāntare sugamam eva sarvam*)
6.21c (45.7)	*pravṛddhair*	*praviddhair* (*iti pāṭhe*)
6.31+ (48.1)	*āsannā°*	*āpannā°* (*iti pāṭhe*)
7.4a (51.11)	*°nibhṛta°*	*°niyata°* (*iti pāṭhāntare 'py ayam evārthaḥ*)
7.4+ (51.22)	*°prasṛta°*	*°prasita°* (*iti pāṭhe*)
8.9c (62.11)	*adhṛṣyo*	*aśakyo* (*iti pāṭhe*)
9.70a (89.17)	*nāvaśvakās*[1]	*gavāśvakā* (*iti kva cit pāṭhaḥ*)
11.3b (105.20)	*°virasaṃ*	*°janakaṃ* (*anye* [...] *ity evaṃ paṭhanti*)
11.3+ (106.3)	*°opaniyata°*	*°opanihita°* (*iti kva cit pāṭhaḥ*)
12.19a (113.24)	*vivarṇa°*	*vipanna°* (*iti pāṭhāntare*)
14.33c (135.14)	*upeyuṣas*	*upāgatās* (*ity anye paṭhanti*)
15.4b (137.5)	*jvālāvakarṣī*	*jvālābhivarṣī* (***avakarṣitum abhivarṣituṃ*** *vā śīlaṃ yasya sa tathā*)

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[1] In der Ṭīkā als *nāv-aśvakās* aufgefaßt. Zu lesen ist aber *nāv aśvakās*, vgl. die Diskussion der Stelle.

Plate 25

"Appendix 3: Scribal mistakes, corrections and glosses in the old palm-leaf MSS N and T; 1: Scribal mistakes" (Hanisch 2005/1: 152)

Anhang 3

Verschreibungen, Korrekturen und Glossen in den alten Palmblatt-Mss N und T

1. Nicht korrigierte Verschreibungen[1]

1.1 Ms N

ĀJM-Stelle[2]	verschriebener Wortlaut	Stelle im Ms
7.7+ (53.1)	*sa tatheva* statt *sa tathaiva*	fol. 17a6
7.26+ (56.7f)	°*mati punar uvāca* (Visarga fehlt) statt °*matiḥ punar uvāca*	18b2
7.28b (56.13)	*syāta me* (Virāma fehlt) statt *syāt me* (für *syān me*)	18b3
7.28+ (56.16[7])	*tāvata* (Virāma fehlt) statt *tāvat*	18b3
7.29b (56.17)	*kāśapa* (-*y* fehlt) statt *kāśyapa*	18b3
7.34+ (57.17)	*subhāṣitaratnākara* (Visarga fehlt) statt *subhāṣitaratnākaraḥ*	19a1
7.38+ (58.17)	*atha śakra* (Visarga fehlt) statt *atha śakraḥ*	19a4
8.11+ (62.22f)	*avekṣyamāṇaḥ* statt *avekṣamāṇaḥ*	20a6
8.26+ (66.16)	*ājñāyantām* statt *ājñāpyantām*	21b5
8.33+ (68.4)	°*viṣamaḥ* (*ma* statt *ya*!) statt °*viṣayaḥ*	22a6
9.5+ (76.9)	*arthavisairgaiḥ* statt *arthavisargaiḥ*	25a1
9.5+ (76.14)	*nagarasyābhiniviṣṭānā* statt *nagarasyābhiniviṣṭāny* (der z.T. blasse ursprüngliche Text wurde hier jedoch nachgezogen, so daß anzunehmen ist, daß ursprünglich °*niviṣṭāny* im Ms stand, aber später der untere Begrenzungsstrich des *y* nicht mehr gut zu sehen war)	25a2
9.6+ (77.2)	*upacāram* statt *upacārapuraḥsaram*	25a5
9.15+ (78.20f)	*kāryanurodhāt* (wohl verschrieben, Längenstrich fehlt) statt *kāryānurodhāt*	26a1
9.20+ (80.9f)	°*ānuyuktaḥ sam avasīdam* (wohl verschrieben) statt °*ānuyuktaḥ samavasīdam*	26b2
9.33c (82.12)	°*kuṭima*° statt °*kuṭṭima*°	27a5
9.43+ (84.2)	*kośakoṣṭhagārāṇi* (Längenstrich fehlt) statt *kośakoṣṭhāgārāṇi*	27b5
9.44+ (84.18)	*caturo* N *post corr. marg.* (*caro* N *ante corr.*) statt *catvāro*	28a2
9.49c (85.18)	*abhivīkṣyamāṇāḥ* statt *abhivīkṣamāṇāḥ*	28a6
9.55b (87.18)	*pratyākhātum* (-*y* fehlt) statt *pratyākhyatum*	29a2
9.60b (88.3)	*pitāmaha* (Visarga fehlt wie in Ms R) statt *pitāmahaḥ*	29a5
9.102a (95.1)	*mā cintā* (Anusvāra fehlt) statt *mā cintāṃ*	31b4
9.102+ (95.8)	*niṣkrīya bodhittvatanayau* (Auslassung eines Akṣara) statt *niṣkrīya bodhisattvatanayau*	31b6
10.12d (98.8[4])	*svakṛtāśayaṃ* (-*r* fehlt) statt *svakṛtāśrayaṃ* (gegenüber *svakṛtāśrayād* TRU, KERN)	32b4
10.13a (98.9)	*tṛdivaṃ* (*ṛ* statt *ri*) statt *tridivaṃ*	32b4
10.14+ (98.17)	*vinicitya* statt *viniścitya*	32b5
10.14+ (98.24[12])	*sahasro* statt *sahasraśo*	33a1
Kolophon (104.10[6])	*yajñajātaka* statt *yajñajātakaṃ*	34b2
11.3+ (106.5[5])	*parivṛttas* statt *parivṛtas*	34b7
Kol. (109.11[13])	*śakrajāta* statt *śakrajātakaṃ*	35b6
12.3d (110.16)	*dāriridryaphalacchandam* (*ante corr.*) bzw. *dāriridryam aphalacchandam* (*post corr.*) (jeweils Dittographie) statt *dāridryam aphalacchandam*	36a3

[1] Berücksichtigung finden in der Regel nur "echte" Schreibfehler, nicht aber orthographische Abweichungen wie falsche Sibilanten o.ä. In den Handschriften ***in margine*** ergänzter Text ist durch Fettsetzung hervorgehoben.

[2] Hochgestellte Ziffern nach der Seiten- und Zeilenangabe der Textausgabe beziehen sich auf die Fußnoten in meiner Edition des Sanskrittextes.

Plate 26

"Appendix 3: Scribal mistakes, corrections and glosses in the old palm-leaf MSS N and T; 1: Scribal mistakes" (Hanisch 2005/1: 153)

12.5+ (111.5)	°*prayāma* । (Visarga fehlt) statt °*prayāmaḥ* ।	36a6
12.10+ (112.11)	*ki nu* (Anusvāra fehlt) statt *kiṃ nu*	36b5
12.21+ (114.12^{6})	°*velāṃ ṅghayanta iti* (1 Akṣara fehlt) statt *velāṃ laṅghayantīti*	37b1
13.2a (115.10^{2})	*samasvabhāvāḥ* N (*post corr.*) statt des korrekten *samasvabhāvā* (*ante corr.*)	37b3
13.5+ (116.16)	*kutaḥ puna patnītvaṃ* (Visarga fehlt wie in Ms T) statt *kutaḥ punaḥ patnītvaṃ*	38a2
13.10c (118.12)	*detyayoṣid* statt *daityayoṣid*	38b3
13.13b (119.5)	*paśyāmīva cetasā* (unmetrisch, Haplographie *va/ca*) statt *paśyāmīva ca cetasā*	38b5f
13.15b (119.10)	°*nicala*° (unmetrisch) statt °*niścala*°	39a1
13.26b (121.9^{5})	*śam āpnuyāta* (unmetrisch, Virāma fehlt) statt *śam āpnuyāt*	39b2
13.26d (121.11)	*divokasaś* statt *divaukasaś*	39b2
13.39d (124.9)	*tatheva* statt *tathaiva*	40a5
14.0 (126.8)	°*prakāraṃ śakuni*° statt °*prakāraśakuni*°	40b4
14.0 (126.16f)	*abhyarthayāy āsuḥ* statt *abhyarthayām āsuḥ*	40b6
14.2d (127.7)	*upāgatā sma* (Visarga fehlt) statt *upāgatāḥ smaḥ*	41a2
14.9b (128.14)	*dhīrā* (Visarga fehlt) statt *dhīrāḥ*	41b1
14.11+ (129.10)	*avaloyanto* (1 Akṣara fehlt) statt *avalokayanto*	41b, *marg.*
14.11+ (129.11)	*ivonmajjaton nimajjataś ca* statt *ivonmajjato nimajjataś ca*	41b4
14.15+ (130.13)	*iti* । *śīghra*° statt *atiśīghra*°	42a2
14.24c (133.2)	*pratyapadyantaḥ* (überschüssiger Visarga) statt *pratyapadyanta*	43a1
14.26c (133.9)	*suparāgaṃ* (*ante corr.*) bzw. *supārāgaṃ* (*post corr.*) statt *supāragaṃ*	43a2
14.29+ (133.23)	*samāpīḍamāna*° (-*y* fehlt) statt *samāpīḍyamāna*°	43a4
14.30b (134.6)	*vijñatām* (*post corr.*) statt korrektem *vijñātām* (*ante corr.*)	43a6
14.31+ (134.13)	*nyavedayantaḥ* (überschüssiger Visarga) statt *nyavedayanta*	43b1
14.32+ (135.4)	*bho* (Visarga fehlt) statt *bhoḥ*	43b3
14.33c (135.14)	*upāgatā te* statt *upāgatās te*	43b6
14.33+ (135.18)	°*mitrāśaya*° (-*r* fehlt) statt °*mitrāśraya*°	43b6
Kol. (135.20^{17})	*supāragajātakaś caturtham* statt *supāragajātakaṃ caturtham*	44a1
15.0 (136.4)	°*kārāṇḍava*° (überschüssiger Dīrghamātra-Strich) statt °*kāraṇḍava*°	44a1
15.7b (137.15)	*saṃkhayāt* statt *saṃkṣayāt*	44b1
15.8b (137.21)	*saṃcitya* statt *saṃcintya*	44b3
15.10a (138.10)	*śikhibhiḥ praḥ prahṛṣṭaiḥ* statt *śikhibhiḥ prahṛṣṭaiḥ*	44b5
15.11b (138.15)	*reṇu* (Visarga fehlt) statt *reṇuḥ*	44b5
15.12a (138.18)	°*vivardhato* statt °*vivardhito*	44b5
15.13+ (139.4)	*punaḥ puna parjanyam* (Visarga fehlt) statt *punaḥ punaḥ parjanyam*	45a1

1.2 Ms T

1.3a (2.10)	*abhisamākṣya* statt *abhisamīkṣya*	fol. 1a2
1.20d (5.26)	*karmāsu* (überschüssiger Dīrghamātra-Strich) statt *karmasu*	2b1
2.10+ (13.6)	*ki svid* (Anusvāra fehlt) statt *kiṃ svid*	5b3
3.8b (24.3)	*śrutvaudgāram* statt *śrutvodgāram*	10a2
3.18a (26.1)	*tad etat* (unmetrisch!) statt *etat*	11a1
3.18b (26.2)	*tvannāthatān* T *ante corr.* statt *tvannāthatām* (*tvannāthatām* T *post corr.*?)	11a1
5.4+ (35.3)	*vismiyāvarjita*° statt *vismayāvarjita*°	14b1
5.5a (35.7)	*tasyā* (überschüssiger Dīrghamātra-Strich) statt *tasya*	14b2
7.8d (53.5)	*prāṇāntikair āpi* (überschüssiger Dīrghamātra-Strich) statt *prāṇāntikair api*	22b5
7.11b (53.18)	*kautūlaṃ* (1 Akṣara fehlt) statt *kautūhalaṃ*	23a2
7.11+ (53.21)	*śrūyatā mārṣa* (Anusvāra fehlt) statt *śrūyatāṃ mārṣa*	23a2f
7.14d (54.9)	*vara* statt *varam*	23a6
7.18d (55.4)	*syāta* (Virāma fehlt) statt *syāt*	23b4
7.24c (55.26)	°*kramo sau* (unmetrisch) statt °*kramo*	24a2
7.29d (56.18)	*lālasaḥḥ* (doppelter Visarga) statt *lālasaḥ*	24a6
7.31a (57.1)	*sa*⟨⟨1⟩⟩ statt *sadā*	24b1

Plate 27

"Appendix 3: Scribal mistakes, corrections and glosses in the old palm-leaf MSS N and T; 2: Corrections" (Hanisch 2005/1: 155)

2. Textkorrekturen[1]

2.1 Ms N

ĀJM-Stelle	korrigierter Wortlaut	Stelle im Ms
7.4+ (52.1)	*°paritṛṣyamāṇa*	fol. 17a2
7.5d (52.4)	*tṛṇaparṇajalāśayāḥ*	17a2
7.6a (52.10)	*śrutavatāṃ*	17a4
7.6+ (52.12)	*°sthairyeṇa* für *°sthairyena*	17a4
7.8+ (53.7)	*°āśaṅkaḥ* für *°āśaṅkāḥ* (Dīrghamātra-Strich ausradiert)	17b2
7.30d (56.24)	*hitopasaṃhitam*	18b4
7.32a (57.7)	*°sātmatvāt* für *°sātmātvāt* (Dīrghamātra-Strich ausradiert)	18b5
7.38+ (58.20[9])	*°sajjanān* für richtiges *°sajjān* (Dīrghamātra-Strich ausradiert, *nā in marg.* nachgetragen)	19a5
8.0 (60.3)	*°saṃyama°*	19b2
8.3b (60.10)	*dharmoparodhaṃ*	19b3
8.3+ (60.22f)	*samupetarūpaṃ*	19b5
8.5+ (61.8)	*avekṣyaitad*	19b7
8.13+ (63.11)	*gopālaka uvāca*	20b2
8.14+ (63.21)	*anuddhatodāttaveṣam* für ein unleserliches Akṣara	20b5
8.15+ (64.7)	*samādideśa* für *sāmādideśa* (Dīrghamātra-Strich ausradiert)	21a1
8.15+ (64.10)	*samabhigamyainān*	21a2
8.16d (64.13)	*akṣatavrata*	21a3
8.16+ (64.15[9])	*°kapiśakeśa°*	21a3
8.24a (66.1)	*sadāturasya*	21b3
8.31d (67.20)	*vispaṣṭam*	22a4
8.36+ (68.19f)	*tāvad etat syāt*	22b2
8.37+ (68.23)	*°parīkṣayā* für *°parīkṣāyā* (Dīrghamātra-Strich ausradiert)	22b2
8.41a (69.15)	*kṣitīśaḥ* für *kṣitiśaḥ*	22b5
8.43+ (70.7)	*cchittvā* ***cchittvā***	23a1
8.45d (70.13)	*manaḥsamutsarpaṇamandam āsīt*	23a2
8.46a (70.14)	*sa prītimān*	23a2
8.47+ (70.23)	*māṃsacchedavedanābhir*	23a4
8.48b (71.2)	*samudīrṇavicāraharṣāḥ* nochmals für undeutlich geschriebenes *cā*	23a4
8.48+ (71.8[2])	***punaḥ punar*** für *punaḥ punaḥ punar* (das zweite *punaḥ* ausradiert)	23a5
8.55d (72.13)	*bhavasāgarāj* ansatzweise verbessert für *bhavasārārāj*	23b4
8.58+ (73.2)	*nāyāso* für *nāyāso* ‖ (Doppel-Daṇḍa ausradiert)	23b6
8.59c (73.5)	*yuṣmākam eva* für *yuṣmākam eka*	24a1
8.62b (73.19)	*patattri°*	24a3
8.66+ (74.9)	*sadyaḥ°* für *sadyāḥ°* (Dīrghamātra-Strich getilgt)	24a5
8.66+ (74.10)	*auṣadha°*	24a6
9.0 (75.4)	*trayyānvīkṣikyor* für *trayyānvikṣikyor* (Bogen für langes *-ī* ergänzt, ohne daß der Bogen für kurzes *-i* getilgt wurde)	24b3
9.2+ (75.16)	*rājyapratipattyanantaraṃḥ* für *rājyapratipattyanāntaraḥ* (vgl. die Diskussion der Stelle)	24b5
9.5+ (76.9)	*sa pratyahaṃ*	25a1
9.6c (76.17)	*saṃkramyamāṇārthijane* (gegenüber *saṃkrāmyamāṇārthijane* TABPR)	25a3
9.6+ (76.20)	*dviradavarāpa°* für *dviradavārāpa°* (Dīrghamātra-Strich getilgt)	24a4
9.11+ (77.26)	*saṃjayaṃ rājānam* für *saṃjayāṃ rājānam* (Dīrghamātra-Strich getilgt)	25b4
9.11+ (78.1)	*kim iyaṃ deva* für *kim iyaṃ devā* (Dīrghamātra-Strich getilgt)	25b4

[1] *In margine* ergänzte Akṣaras sind durch Fettdruck hervorgehoben. Andere Korrekturen werden beschrieben.

Plate 28

"Appendix 3: Scribal mistakes, corrections and glosses in the old palm-leaf MSS N and T; 2: Corrections" (Hanisch 2005/1: 160)

15.1+ (136.12)	*iṣṭānāṃ iva ca sveṣāṃ **apatyānām***	44a2
15.3+ (136.23[8])	*a[..]samyag* (lies wohl ***a[thā]****samyag*), wobei die marginale Hinzufügung wieder getilgt wurde, vgl. die Diskussion der Stelle	44a5
15.4+ (137.8f[6])	*salila**tīrānta**racāribhiḥ*	44a6
15.6b (137.13)	***anyatra*** für zunächst geschriebenes *anyaca*	44b1
15.6c (137.14)	*asmadvyasanasaṃhṛṣṭāḥ*	44b1
15.7+ (137.18f[8])	*dīrgham uṣṇaṃ ca **tiniśvasya*** (sic; für zunächst geschriebenes *dīrgham uṣṇaṃ ca viniśvasya*?)	44b2
15.8+ (138.4)	*akālameghāḥ **kālameghāḥ** prādur abhavan*	44b4
15.12c (138.20)	*phenāvalīvyākulamekhal**ā**ni*	44b6
15.13+ (139.3)	*prītyābhisārya**māṇa**hṛdayo* für zunächst geschriebenes *prītyābhiprasāryahṛdayo* (Tilgungszeichen über °*pra*°)	45a1
15.14c (139.7)	*ratnāyam**ān**āni payāṃsi varṣan*	45a1
15.14+ (139.10[2])	*abhisaṃrādhayann **ity** uvāca* für ursprüngliches *abhisaṃrādhayann uvāca*	45a2
15.17a (139.19)	*cintāṃ kṛthā mā **tad** ataḥ paraṃ tvaṃ*	45a3
15.17+ (140.1[3])	*tatraivāntardadhe **śakra**⟨ḥ⟩* für ursprüngliches korrektes *tatraivāntardadhe*	45a4
15.17+ (140.4)	*śīlaviśuddhau **prayatitavyam***	45a4
Kolophon (140.5[5])	*matsyajātakaṃ pañca**daśamam***	fol. 45a4

2.2 Ms T

1.4+ (3.12)	*pa[r]am* (?) für *padam*, vgl. die Diskussion der Stelle	fol. 1b1
2.8+ (12.5)	*kṣiti**tala**calanād*	5a3
2.8+ (12.7[4])	°*talacalananimittam*	5a3
2.16b (14.5[3])	*parān kṛthāḥ* für *parākṛthāḥ*	6a3
2.23+ (15.8)	***coktaṃ*** für *ceṣṭaṃ*	6b1
2.24+ (15.12)	*dānātiśayavighnāya **vyāyantuṃ** nārhanti*	6b2
2.32ab+ (17.16[8])	***rājovāca*** *svāgataṃ* |	7b2
2.32+ (17.19f[10])	*dhṛtyavismaya*° für *dhṛtyāvismaya*° (Längenstrich getilgt; siehe die Diskussion der Stelle)	7b3
2.34+ (18.7[4])	*satpuruṣā **evedṛśāny avasthāntarāṇy** anuprāpnuvanti*	7b5
3.5c (23.7)	*udārāś **ca dārāḥ***	9b5
3.18d (26.4)	*yathaiva **munis tathaiva***	11a1
3.23c (26.26)	***dānaṃ*** *śrī*°	11b1
3.23d (26.27)	*nālpa**prajñaiḥ***	11b1
3.23+ (27.1)	***sa**bahumānam*	11b2
3.23+ (27.4)	*dānam **asti***	11b2
4.15d (31.27)	*saṃyamayiṣyatāpi* für *saṃśamayiṣyatāpi*	13a6
5.5+ (35.12)	*vibhavasāram api* für *vibhavāsāram api* (Dīrghamātra-Strich ausradiert)	14b4
5.5+ (35.14)	*dhanadhānya*° für *dhanādhānya*° (Dīrghamātra-Strich ausradiert)	14b5
5.7+ (36.13)	°*ābhimukhatāṃ* für °*ābhimukhyatāṃ* (-y getilgt)	15a5
5.12a (37.6)	*icchanti* für *icchānti* (Dīrghamātra-Strich ausradiert)	15b3
5.20c (38.14)	*kham ivārurukṣayā* (°*ru*° ausnahmsweise nicht *in margine*, sondern supralinear ergänzt)	16a3
5.20d (38.15)	*ditsayā* ‖ ***kulakaṃ*** ‖	16a4
5.23d (38.28[5])	***tasmād*** für *tasyā* (vgl. die Diskussion der Stelle)	16a6
5.27+ (39.16)	*ity ukte* für *ity uktai* (supralinearer Bogen ausradiert)	16b3
5.30b (39.27)	***hṛdaḥ*** für *hṛdayaḥ* (ya ausradiert)	16b5
5.33a (40.9)	*ataḥ* für *yataḥ* (vgl. die Diskussion der Stelle)	17a1
5.33+ (40.16)	*pradāna*° für *pradāne* (Pṛṣṭhamātra-Bogen ausradiert)	17a3
6.3+ (41.18)	°*vimukhāś ca* für °*vimukhoś ca* (Pṛṣṭhamātra-Bogen ausradiert)	17b2
6.3+ (42.1[2])	*dharmāvirodhinyā* für *dharmovirodhinyā* (Pṛṣṭhamātra-Bogen ausradiert)	17b2
6.6+ (42.20)	*atithijanaṃ **pratipūjya***	18a1

Plate 29

"Appendix 3: Scribal mistakes, corrections and glosses in the old palm-leaf MSS N and T; 3: Glosses" (Hanisch 2005/1: 170)

14.28b (133.16) Zu *āvarjaya* in *tvaṃ trātum āvarjaya dhīra cetaḥ*, fol. 43a3, ist am oberen Rand eine durch Klammern gekennzeichnete Glosse *kuru* zu erkennen, vgl. ***cetaḥ*** ⟨|⟩ ***samāvarjayānukulīkuru*** | (64a7) Ṭīkā.

14.32+ (135.4) Zu *kṣaṇadā* in *pravṛtte kṣaṇadādhikāre*, fol. 43b3, steht am unteren Rand die Glosse *rātri*, vgl. ***kṣaṇadā*** *rātris tasy**ādhikāre*** *pravṛtte pradoṣasamaya ity arthaḥ* | (64a2) Ṭīkā.

14.33c (135.14) Zu *upāgatās* in *svadeśatīrāntam upāgatās te*, fol. 43b6, läßt sich am unteren Rand die Glosse [*upeyuṣaḥ*] erkennen – parallel zu ***svadeśatīrāntam upeyuṣa*** *upagatasya* ***prītyā te*** *vaṇijas* ***taṃ supāragam ānarcuḥ*** *pūjitavantaḥ* | ***upāgatā*** *ity anye paṭhanti* ⟨|⟩ (64b4) Ṭīkā. Vgl. die Diskussion der Stelle.

15.2c (136.16) Eine sechs- oder siebensilbige Glosse zu *°jñatayā*, fol. 44a4, am unteren Rand vermag ich nicht zu entziffern.

15.3+ (137.2) Zu *hlāda-* in *hlādābhilāṣinā*, fol. 44a5, steht am unteren Rand eine Glosse *su*[*kha*] oder *su*[*kham*], vgl. ***hlādaḥ*** *sukhaṃ* (65a5) Ṭīkā.

15.4+ (137.8) Zu *pratarkyamāṇaṃ*, fol. 44a6, steht eine Glosse *dṛśyamāna* oder *dṛśyamānaṃ* am unteren Rand, vgl. ***pratarkyamāṇam*** *abhilaṣyamāṇaṃ* (65a8) Ṭīkā.

15.7a (137.15) Zu *ime*, fol. 44b1, steht am oberen Rand die den inhaltlichen Bezug erklärende Glosse *mīnā*⟨*ḥ*⟩.

15.9a (138.6) Zu *praminvanta* in ***diśāṃ praminvanta iva prayāmaṃ***, fol. 44b4, steht am unteren Rand die Glosse *pramāṇīkṛta*. Vgl. ***diśāṃ prayāmaṃ*** *dairghyaṃ* ***praminvanta*** *iva* ⟨|⟩ (65b3) Ṭīkā.

15.9c (138.8) Zu *virejuś*, fol. 44b4, steht die Glosse *rājante sma* am unteren Rand.

15.10c (138.12) Zum Kompositum *prasaktamandrastanitā*, fol. 44b5, steht am unteren Rand eine Glosse *madhuraṃ* [..]. Vgl. ***dhīro hi prahāsaḥ prasaktamandraśabdo*** *'nudbhaṭagambhīraśabdo bhavati* | (65b4f) Ṭīkā. Vgl. auch das in ähnlichem Kontext gebrauchte Kompositum *gambhīramadhuranirghoṣā* in ĀJM 15.8+.

15.12d (138.21) Eine anscheinend zu *sasruḥ*, fol. 44b6, gehörige drei- oder viersilbige Glosse am unteren Rand vermag ich nicht zu entziffern.

15.13+ (139.4) Zu *parjanyam*, fol. 45a1, steht am oberen Rand die Glosse *deva*[*m*].

15.17+ (140.3) Zu *samṛdhyanti*, fol. 45a, steht eine Glosse am unteren Rand, die sich entweder als *saṃvṛttā bhavanti* oder als *samṛddhā bhavanti* entziffern ließe.

3.2 Ms T

1.3b (2.11) Zu *śrutyārṣa°*, fol. 1a2, steht am oberen Rand eine nicht mehr lesbare Glosse. Direkt über *pūrveṣu janmasu muneś caritādbhutāni*, fol. 1a1, steht eine weitere Glosse am oberen Rand, zu der sich keinerlei Zugehörigkeitsmarkierung im Text findet; hiervon kann ich nur noch [.............]*kanṛpa-bhūtaḥ* [......] entziffern.

1.3d (2.13) Zu *prātibhaṃ*, fol. 1a3, steht am oberen Rand eine nur teilweise lesbare Glosse *v*[.]*racanapra*[*hārā*....]*ḥ*.

1.4+ (3.11) Zu *kaläsv*, fol. 1b1, steht eine Glosse am oberen Rand, welche folgendermaßen beginnt: *karmāśrayāś caturviṃśatiḥ nṛtyag*[*ī*]*tāda*[y]*aḥ dyūtā*[*śra*]*yā* [*n.j.*]*vā* (lies wohl *nirjīvā*) [......]///; der Rest ist nicht mehr erhalten, da der obere Blattrand von der bezeichneten Stelle an abgerissen ist. Vgl. dazu die Ṭīkā (6a8-b7), wo aus dem Kommentar *Jayamaṅgalā* des Yaśodhara zum *Kāmasūtra* des Vātsyāyana zitiert wird, wie BASU 1989: 224f feststellt: *tatra karmāśrayāṣ catur*viṃśatiḥ* | (*caturthi satis* Ms) *tadyathā gītaṃ nṛtyaṃ* (...) *dyūtāśrayā viṃśatiḥ* ⟨|⟩ *tatra nirjīvāḥ pañcadaśa* | *tadyathā* (...) *sajīvāḥ pañca* ⟨|⟩ *tadyathā* (...) *śayanopacārikāḥ ṣoḍaśa* | *tadyathā* (...) *catasra uttarakalāḥ* | *tadyathā* (...).
Am unteren Rand von fol. 1b findet sich zum selben Thema der 64 *kalā* die folgende Glosse: *catasraś cottarakalāḥ* | *sāśrupātaṃ ramaṇasya śāpanaṃ, svayaṃ śapathakriyādayaḥ*. Vgl. auch hierzu die in der Ṭīkā zitierte *Jayamaṅgalā* zum *Kāmasūtra*: *catasra uttarakalāḥ* | *tadyathā sāśrupātaṃ ramaṇasya śāpanaṃ svayaṃ śapathakriyā* usw.

Plate 30

"Appendix 3: Scribal mistakes, corrections and glosses in the old palm-leaf MSS N and T; 3: Glosses" (Hanisch 2005/1: 171)

Diese gelegentlichen Randnotizen, die mit den Erklärungen aus der Ṭīkā übereinstimmen, sind im Unterschied zu marginalen Textkorrekturen jeweils in runde Klammern gesetzt; die Textstelle, zu welcher sie gehören, wird entweder durch drei supralineare Pünktchen oder ein supralineares vertikales Doppelstrichlein markiert.

1.20c (5.26) Der Begriff *padanyāsa-* wird in der Ṭīkā durch *'bhiprāyaḥ pravartanam* (11b4) paraphrasiert; ebendiese beiden Worte stehen in Ms T als Glosse am oberen Rand über *padanyāsam* (fol. 2b1).

1.23a (6.13) Eine wegen des beschädigten oberen Randes unvollständig erhaltene Glosse lautet *///[..]svarūpaṃ* mit der nachfolgenden Ziffer 4. Sie scheint sich auf *svasaukhya°*, fol. 2b4, zu beziehen.

1.38+ (9.9) Zu der Aufforderung (...) *ity evam apy upaneyam*, fol. 4a1f, findet sich am unteren Rand die Glosse *jātakākhyānaṃ kartavyaṃ*. Vgl. dazu die Ṭīkā: (...) ***ity evam apy upaneyam** ity etaj jātakākhyānaṃ kartavyam ity eke* | (*anyas tv āha* ...) (14b3).

2.3ab (10.16f) Zu der Begriffsreihe *udārabhāvāt karuṇāguṇāc ca vittādhipatyāc ca*, fol. 4a6, finden sich am unteren Rand die gegenteiligen Begriffe *mātsarya⟨ṃ⟩*, *rūkṣacittatā* und *nirdhanatvaṃ*. Dies entspricht der Erklärung aus der Ṭīkā: (...) *etena dānavighātahetavas t⟨r⟩ayo 'pi pratikṣiptāḥ* | *yad uta mātsaryaṃ* {|} *rūkṣacittatā* {|} *nirdhanatvaṃ *ceti* (*veti* Ms) | (15b7f).

2.4+ (11.5) Zu *°nepathya°*, fol. 4b4, steht die Glosse *veśaḥ* (lies *veṣaḥ*), parallel zu ***nepa⟨thyaṃ⟩** veṣaḥ kanthālāṭakaṭirādikaṃ* (16a11f) Ṭīkā.

2.7c (11.20) Zu *°vyavasāyam*, fol. 5a1, steht am unteren Rand die Glosse *udyoga[ḥ]*.

2.15a (14.3) Zu *anayam*, fol. 6a2, steht die Paraphrase *antiṃ* am oberen Rand, während der Ṭīkākāra *anaya-* hier als Gegenteil von *naya-* erklärt: *nayo 'bhimatārthasādhanopāyas tadviparyayād* ***anayas*** (18a9).

2.28+ (16.17) Zu *tasya*, fol. 7a2, steht am oberen Rand die Erklärung *brāhmaṇasya*, genau wie in der Ṭīkā: ***tasyeti** brāhmaṇasya* (19b9).

2.32+ (17.20) Zu *śauṭīryaṃ*, fol. 7b3, steht am unteren Rand die Glosse *śauryaṃ*, während der Ṭīkākāra hierzu zwei Varianten bietet und erklärt, nämlich ***śauṭīrya⟨ṃ⟩** garvo* (20b1) sowie ***śauṭīraṃ** sagarvaṃ* (20b2), vgl. die Diskussion der Stelle.

2.44b (20.2) Zu *śuddhāśayaḥ*, fol. 8b2, steht am oberen Rand die Glosse *ā[ma]ntraṇaṃ*, die in der Erklärung ***śuddha āśayaś** cittaṃ yasyety āmantraṇam* | (21b5) aus der Ṭīkā ihre Entsprechung hat.

2.50+ (21.12) Zu *puṣpa°*, fol. 9a3, steht am oberen Rand die Glosse *aparajanmani* [*phalanti* ....], wobei der von mir eingeklammerte Text nicht sicher zu entziffern ist. Vgl. die Erklärung aus der Ṭīkā: *tad evaṃ tryadhvapariśuddhāni* ***puṇyānīhaiva*** *janmany* ***ā⟨tma⟩prabhāvasyātmasāmarthasya*** ***puṣpamātraṃ*** *bhogātmabhāvādyatiśayarūpaṃ* ***pradarśayanti*** *pradhānaphala⟨sya⟩ janmāntarabhāvitvāt* | *puṣpamātraṃ tu phalahetutvāt* {|} *phalam ity uktam* | (22b2f).

3.0 (22.4) Zu *°prabhṛtīnāṃ*, fol. 9a5, steht am unteren Rand der Vermerk *pra[kā]///* (Blattrand abgerissen), vgl. ***prabhṛtiśabdaḥ*** (*prabhūti°* Ms) *prakāre* | (23a2) Ṭīkā.

3.5+ (23.9²) Zu dem nur in Ms T zu lesenden *yodhāḥ*, fol. 9b5, steht am unteren Rand eine Glosse *paurā iti pāṭhāntaram*, vgl. die Diskussion der Stelle.

4.0 (28.4) Zu *utthāna°*, fol. 11b4, steht die Paraphrase *utsāhaḥ* in Klammern am unteren Rand. Vgl. die Ṭīkā, wo zunächst *utthāna-* durch das Synonym *udyama-* erklärt wird, während in der folgenden inhaltlichen Erläuterung eine Ableitung von *utsāha-* gebraucht wird: ***utthānam** udyamas **tatsaṃpadā** utsāhasaṃpadety arthaḥ* | *utsāhavanto 'pi kecid arthaṃ na prāpnuvanty ata uktaṃ* ***bhāgyātiśaya*gu⟨ṇasaṃṛ⟩*ddher*** (***bhāgyātiśayaśuddhir*** Ms, BASU) *iti* | *evaṃ *daivasaṃpat* (*deva°* Ms, BASU) *puruṣakāraś coktaḥ* ⟨|⟩ (26b2f).

4.0 (28.5) Zu *°vikalpa°* im Kompositum *anekavidyākalāvikalpādhigamavimalataramatir*, fol. 11b5, steht die Glosse *bhedāḥ* am unteren Rand, in exakter Parallele zu ***anekā vidyā*** *ānvī*kṣikītrayīvārttādaṇḍanītayaḥ* (*°kṣe°* Ms, *°vārtā°* BASU) | *anekāḥ kalāḥ karma⟨⟨dyū⟩⟩taśayanopacārikyādayas tāsāṃ* ***vi⟨ka⟩lpā*** *bhedāś catuḥṣaṣṭyādayaḥ* | *teṣām* ***adhigam***{*an*}***o*** *jñānaṃ tena* ***vimalatarā matir*** *yasya sa tathā* | (26b4f), der Erklärung aus der Ṭīkā.

Plate 31

"Appendix 4: Statistical figures regarding the relations between the various witnesses; Pt. 1: Relations between the witnesses (ĀJM 7.4+ to ĀJM 15)" (Hanisch 2005/1: 175)

Anhang 4

Teil 1: Statistiken zu den Beziehungen zwischen den Textzeugen (ĀJM 7.4+ bis 15)

Die Ziffern zu den einzelnen Legenden beziehen sich auf die Numerierung der Fälle in eckigen Klammern im philologischen Kommentar (Band 2). Aufgeführt werden nur eindeutige Fälle. Die Fälle, in denen sich eine Varianz nur dadurch ergibt, daß ein Zeuge entweder vor oder nach einer Korrektur in der Handschrift nicht mit einem anderen Zeugen übereinstimmt, werden nicht berücksichtigt. Bei Punkt 1.3 und 1.4 bedeutet ein hochgestellter Asterisk nach einer Ziffer, daß Ms T (1.3) bzw. Ms N (1.4) eine Sonderlesung bieten. In den Fällen, in denen zwar kein Sanskrit-Zeuge mit T bzw. N übereinstimmt, aber ĀJMT klar für T bzw. N spricht, wird der Wortlaut von T bzw. N nicht als Sonderlesung bewertet. Der Text von ĀJM 8.13+ bis 8.17c wird in den Statistiken nicht berücksichtigt, da Ms T hierzu fehlt. In den Punkten 2.3 und 2.4 sowie den zugehörigen Unterpunkten bedeutet ein hochgestelltes Fragezeichen, daß die Unterstützung von N oder T durch den betreffenden weiteren alten Zeugen nicht ganz sicher ist. Die hochgestellten Ziffern [1], [2] und [3] bedeuten, daß (1) nicht nur ĀJMT, sondern auch Dhar., (2) nicht nur ĀJMT, sondern auch Pañj. und (3) nicht nur ĀJMT, sondern auch Dhar. und Pañj. zur Unterstützung beitragen.

1. Die rezenten Mss ABPRU

1.1 Gemeinsame Verderbnisse der rezenten Mss (28 Fälle)

ĀJM 7: 57, 83
ĀJM 8: 52, 60
ĀJM 9: 54, 189, 215, 249
ĀJM 10: 7, 18, 27
ĀJM 11: 15, 21, 50
ĀJM 13: 10, 48, 103, 105
ĀJM 14: 7, 13, 49, 54, 84 (*samupa°*), 126, 136[1], 139
ĀJM 15: 12, 18

1.2 Gemeinsame Lesungen der rezenten Mss gegen die alten Mss NT (152 Fälle)

ĀJM 7: 32, 33, 37, 39, 42, 44, 49, 51, 59, 67, 70, 73, 87, 88, 96, 98, 117, 122, 123 (19 Fälle)
ĀJM 8: 10, 12, 18, 28, 29, 36, 40, 42, 44, 46, 49, 51, 53, 55, 63, 66, 69, 76, 87, 90, 91, 95, 99, 103, 119, 142, 144, 147, 149, 150, 156, 158, 163, 172, 176 (35 Fälle)
ĀJM 9: 3, 29, 35, 52, 62, 65, 114, 115, 126, 132, 142, 144, 150, 155, 160, 161, 183, 221, 225 (19 Fälle)
ĀJM 10: 10, 24, 30, 35, 39, 43, 71, 75, 96, 97, 111, 112, 113, 120 (14 Fälle)
ĀJM 11: 6, 13, 18, 26, 33, 38, 43, 45, 53, 62, 65 (11 Fälle)
ĀJM 12: 9, 18, 23, 25, 31, 40, 51, 52, 57, 64, 65, 68, 69 (13 Fälle)
ĀJM 13: 3, 8, 25, 27, 31, 35, 44, 45, 46, 51, 58, 65, 69 (13 Fälle)
ĀJM 14: 1, 4, 9, 17, 19, 25, 30, 38, 41, 43, 49, 57, 58, 64, 68, 88, 93, 101, 118 (*°pyatāṃ*), 122, 124, 127, 129 (23 Fälle)
ĀJM 15: 6, 7, 26, 30, 33 (5 Fälle)

1.3 Gemeinsame Lesungen der rezenten Mss mit N gegen T (196 Fälle)

ĀJM 7: 31, 41*, 45*, 48*, 54*, 56*, 66, 80*, 82, 94, 95*, 97*, 99*, 101*, 105*, 107*, 109*, 119 (18 Fälle)
ĀJM 8: 6*, 8*, 9*, 15*, 22*, 38*, 39*, 71*, 92*, 93*, 96*, 101*, 107*, 114*, 118, 124*, 130*, 136*, 137, 141*, 155*, 159, 162*, 165, 166, 171*, 174*, 175*, 178*, 180*, 181*, 183* (32 Fälle)
ĀJM 9: 11*, 13*, 15*, 18*, 22*, 23, 24*, 32, 33*, 36*, 37*, 43*, 46*, 58*, 69*, 70*, 93*, 98*, 100*, 101*, 103*, 105, 110*, 116*, 111*, (123*), 125*, 128*, 129*, 130*, 134*, 136*, 137*, 138*, 139*, 140, 145*, 147*, 148, 153*, 154, 157*, 158*, 170*, 171*, 174*, 180*, 182*, 187*, 188*, 193, 198*, 201*, 209, 211*, 213*, 226*, 227*, 228*, 232, 235*, 237, 239*, 248*, 251*, 253*, 256*, 258, 259*, 260* (70 Fälle)

[1] Rezente Mss gegen N *ante corr.*, T, aber mit N *post corr. marg.*

Plate 32

"Appendix 4: Statistical figures regarding the relations between the various witnesses; Pt. 1: Relations between the witnesses (ĀJM 7.4+ to ĀJM 15)" (Hanisch 2005/1: 176)

176 Anhang 4

ĀJM 10:	1*, 5*, 6*, 22*, 29*, 32*, 48, 59*, 62*, 63, 64*, 90*, 91. 97 (°*li*°), 106*	(15 Fälle)
ĀJM 11:	14*, 28*	(2 Fälle)
ĀJM 12:	2, 6*, 8*, 12*, 19*, 24, 36*, 38*, 57*	(9 Fälle)
ĀJM 13:	12*, 15, 19*, 20*, 28*, 30*, 42*, 43*, 63*, 67*, 80*, 81*, 83*, 84*, 86*, 89*, 90, 95*, 101*, 104*, 107*, 108*, 114*	(23 Fälle)
ĀJM 14:	2*, 6*, 12*, 26*, 29*, 42*, 45*, 47*, 56*, 79*, 82*, 96*, 98*, 99*, 107*, 113*, 115*, 119*, 138*, 142*	(20 Fälle)
ĀJM 15:	11*, 14*, 17*, 20, 27*, 32*, 45*	(7 Fälle)

1.4 Gemeinsame Lesungen der rezenten Mss mit T gegen N (146 Fälle)

ĀJM 7:	34*, 68*, 78, 90*, 92, 100*, 102*, 104, 114*	(9 Fälle)
ĀJM 8:	1*, 11, 19*, 30, 82*, 84*, 86*, 106*, 117*, 123*, 132*, 145*, 161*, 173	(14 Fälle)
ĀJM 9:	2*, 4, 9*, 14*, 16*, 17*, 19, 21*, 26*, 40*, 47*, 49*, 55*, 56*, 59, 75*, 86, 87*, 90*, 113*, 133*, 141*, 143*, 152*, 205*, 207*, 220, 233*, 236*, 244*, 250, 254	(32 Fälle)
ĀJM 10:	9, 16*, 20*, 26, 33, 42, 45, 46, 50*, 52*, 57*, 65*, 68*, 69*, 74*, 76, 83*, 94*, 110*, 118*	(20 Fälle)
ĀJM 11:	8, 17*, 20*, 34*, 36, 39*, 41, 50, 54*, 55*, 58*, 60*, 64*	(13 Fälle)
ĀJM 12:	7*, 11*, 34*, 35*, 37*, 44*, 54, 59, 62*	(9 Fälle)
ĀJM 13:	4*, 5, 9*, 14*, 17*, 18*, 33*, 38*, 41*, 47*, 55*, 56*, 61*, 64*, 70*, 78, 91, 110*, 113, 118*	(20 Fälle)
ĀJM 14:	10, 11*, 16*, 21*, 22, 31*, 33 (*mahā*°), 35*, 36*, 48, 55, 66*, 67*, 73*, 85*, 103, 104. 109*, 110*, 125*, 137*, 141*	(22 Fälle)
ĀJM 15:	4*, 21, 22*, 24*, 35*, 41*, 42*	(7 Fälle)

2. Die alten Mss NT

2.1 Sonderlesungen von N (123 Fälle)

ĀJM 7:	34, 39, 68, 79, 90, 100, 102, 106, 113, 114	(10 Fälle)
ĀJM 8:	1, 19, 45, 82, 84, 86, 117, 123, 132, 145, 161	(11 Fälle)
ĀJM 9:	2, 4, 9, 14, 16, 17, 21, 26, 40, 41 (*apy*), 47, 55, 56, 75, 87, 90, 113, 120, 133, 141, 143, 151, 152, 205, 207, 233, 236, 242, 244	(29 Fälle)
ĀJM 10:	16, 20, 50, 52, 57, 65, 68, 69, 74, 83, 94, 110, 118	(13 Fälle)
ĀJM 11:	17, 20, 24, 34, 39, 54, 55, 58, 60, 64	(10 Fälle)
ĀJM 12:	7, 11, 33, 34, 35, 37, 44, 62	(8 Fälle)
ĀJM 13:	4, 6, 9, 14, 17, 18, 33, 38, 41, 55, 56, 58, 61, 64, 70, 110, 118	(17 Fälle)
ĀJM 14:	11, 14, 16, 21, 31, 33 (*mahā*° om.), 35, 36, 55, 66, 67, 73, 85, 109, 110, 125, 137, 141	(18 Fälle)
ĀJM 15:	4, 22 (°*racāri*°), 24, 35, 38, 41, 42	(7 Fälle)

2.2 Sonderlesungen von T (184 Fälle)

ĀJM 7:	39, 41, 45, 54, 56, 80, 95, 97, 99, 101, 105, 106, 107, 109, 113	(15 Fälle)
ĀJM 8:	6, 8, 9, 15, 22, 38, 39, 45, 71, 72, 92, 93, 96, 101, 107, 114, 124, 130, 136, 138, 141, 155, 162, 171, 174, 175, 178, 180, 181, 183	(30 Fälle)
ĀJM 9:	1, 11, 13, 15, 18, 22, 24, 33. 36, 37, 43, 46, 58, 69, 70, 93, 98, 100, 101, 103, 110, 111, 116, 125, 128, 129, 130, 134, 136, 137, 138, 139, 145, 147, 151, 153, 157, 158, 170, 171, 174, 180, 182, 187, 188, 198, 201, 204, 211, 213, 226, 227, 228, 235, 239, 242, 248, 251, 253, 256, 259, 260	(62 Fälle)
ĀJM 10:	1, 5, 6, 22, 29, 32, 59, 62, 64, 90, 97 (°*ḍi*°), 106	(12 Fälle)
ĀJM 11:	14, 28	(2 Fälle)
ĀJM 12:	2, 6, 8, 12, 19, 36, 38, 57	(8 Fälle)
ĀJM 13:	12, 15, 19, 20, 23, 28, 30, 42, 43, 46, 50, 58, 63, 67, 80, 81, 83, 84, 86, 89, 95, 101, 104, 107, 108, 114	(26 Fälle)
ĀJM 14:	2, 6, 12, 14, 26, 29, 42, 45, 47, 56 (*vi*° om.), 79, 82, 96, 98, 99, 107, 113, 115, 119, 127, 138, 142	(22 Fälle)
ĀJM 15:	11, 14, 17, 27, 32, 38, 45	(7 Fälle)

Plate 33

"Appendix 4: Statistical figures regarding the relations between the various witnesses; Pt. 1: Relations between the witnesses (ĀJM 7.4+ to ĀJM 15)" (Hanisch 2005/1: 177)

Statistiken zu den Beziehungen zwischen den Textzeugen 177

2.3 N gegen T (405 Fälle)

ĀJM 7: 31, 34, 36, 39, 41, 45, 48, 54, 55, 56, 60, 66, 68, 78, 79, 80, 82, 90, 92, 94, 95, 97, 99, 100, 101, 102, 104, 105, 107, 109, 113, 114, 119, 125 (34 Fälle)

ĀJM 8: 1, 6, 8, 9, 11, 15, 19, 22, 26, 27, 30, 37, 38, 39, 45, 71, 72, 82, 84, 86, 88, 92, 93, 96, 101, 107, 110, 114, 117, 118, 123, 124, 130, 132, 134, 136, 137, 138, 139, 141, 145, 155, 159, 161, 162, 162, 165, 166, 171, 173, 174, 175, 178, 180, 181, 183 (56 Fälle)

ĀJM 9: 1, 2, 4, 9, 11, 13, 14, 15, 16, 17, 18, 19, 21, 22, 23, 24, 26, 30, 31, 33, 36, 37, 39, 40, 41, 43, 44, 46, 47, 55, 56, 58, 59, 69, 70, 75, 82, 83, 85, 86, 87, 90, 93, 94, 95, 98, 99, 100, 101, 103, 104, 105, 110, 111, 113, 116, 120, 125, 128, 133, 134, 136, 137, 138, 139, 140, 141, 143, 145, 147, 148, 151, 152, 153, 154, 157, 158, 164, 170, 171, 172, 174, 177, 180, 182, 183, 187, 188, 193, 197, 198, 201, 204, 205, 207, 209, 211, 213, 220, 223, 226, 227, 228, 231, 232, 233, 235, 236, 237, 239, 242, 244, 248, 250, 251, 252, 253, 254, 255, 256, 258, 259, 260 (123 Fälle)

ĀJM 10: 1, 5, 6, 9, 16, 19, 20, 22, 26, 28, 29, 30, 31, 32, 33, 41, 42, 44, 45, 46, 48, 50, 52, 57, 59, 62, 63, 64, 65, 68, 69, 74, 76, 83, 90, 91, 93, 94, 97, 106, 110, 118 (42 Fälle)

ĀJM 11: 8, 14, 17, 20, 24, 28, 34, 36, 39, 41, 50, 54, 55, 58, 60, 64 (16 Fälle)

ĀJM 12: 2, 6, 7, 8, 11, 12, 19, 24, 29, 33, 34, 35, 36, 37, 38, 44, 54, 57, 59, 62 (20 Fälle)

ĀJM 13: 4, 5, 6, 9, 12, 14, 15, 17, 18, 19, 20, 23, 28, 30, 33, 38, 41, 42, 43, 46, 47, 49, 50, 55, 56, 57, 58, 61, 63, 64, 67, 70, 78, 80, 81, 83, 84, 86, 89, 90, 91, 95, 96, 101, 104, 107, 108, 110, 113, 114, 118 (51 Fälle)

ĀJM 14: 2, 6, 10, 11, 12, 14, 16, 21, 25, 26, 29, 31, 33, 35, 36, 42, 45, 47, 48, 55, 56, 66, 67, 70, 73, 79, 82, 85, 96, 97, 98, 103, 104, 107, 109, 110, 113, 115, 119, 123, 125, 127, 137, 138, 141, 142 (46 Fälle)

ĀJM 15: 4, 11, 13, 14, 17, 20, 21, 22, 24, 27, 32, 35, 36, 38, 41, 42, 45 (17 Fälle)

2.4 Davon N gegen T und weitere alte Zeugen (99 Fälle)

2.4.1 N gegen T und zentralasiatische Fragmente (7 Fälle [+ 6 Fälle aus Punkt 2.4.5])

ĀJM 8: 26, 27, 123 (jeweils gg. T, Schø$_{2c}$)
ĀJM 9: 31, 47 (jeweils gg. T, Schø$_{5b}$)
ĀJM 10: 91, 110 (jeweils gg. T, Toy$_{1}$)

2.4.2 N gegen T und Ṭīkā (27 Fälle [+ 19 Fälle aus Punkt 2.4.5])

ĀJM 7: 31, 82, 100, 104, 119
ĀJM 8: 19, 118, 165[?]
ĀJM 9: 23, 59, 86, 94[?], 99, 140[?], 148, 209, 258
ĀJM 10: 20[?], 42, 48, 68, 54
ĀJM 13: 6, 17, 90[?]
ĀJM 14: 11[?], 25

2.4.3 N gegen T und ĀJMT (39 Fälle [+ 23 Fälle aus Punkt 2.4.5])

ĀJM 7: 79, 94, 101[?]
ĀJM 8: 137, 139, 159, 161, 166
ĀJM 9: 9[1], 26, 75, 83[?], 105, 131, 133[1], 141[1], 154, 172, 202, 232, 237
ĀJM 11: 41
ĀJM 12: 7, 11, 24, 34, 35, 44
ĀJM 13: 38, 70, 119
ĀJM 14: 36, 123, 137, 141, 143
ĀJM 15: 35, 36, 41

2.4.4 N gegen T und Dhar. (1 Fall [+ 8 Fälle aus 2.4.3 und 2.4.5])

ĀJM 8: 88

2.4.5 N gegen T und mehr als einen weiteren alten Zeugen (25 Fälle)

ĀJM 8: 1 (gg. T, Ṭīkā[?], Dhar.), 84, 132 (jeweils gg. T, Ṭīkā, ĀJMT), 106 (gg. T, Ṭīkā, Dhar.[?]), 117 (gg. T, ĀJMT, Dhar.)

Plate 34
"Appendix 4: Statistical figures regarding the relations between the various witnesses; Pt. 1: Relations between the witnesses (ĀJM 7.4+ to ĀJM 15)" (Hanisch 2005/1: 178)

178 Anhang 4

ĀJM 9: 2, 14 (jeweils gg. T, Ṭīkā, ĀJMT), 40, 41, 56 (jeweils gg. T, Schø$_{5b}$, ĀJMT), 42 (gg. T, Schø$_{5b}$, Ṭīkā, ĀJMT), (49 (gg. T, Ṭīkā, ĀJMT)), 87, 244 (jeweils gg. T, Ṭīkā, ĀJMT, Dhar.)
ĀJM 10: 94 (gg. T, Toy$_{j}$, ĀJMT), 118 (gg. T, Ṭīkā, ĀJMT)
ĀJM 11: 20, 60, 64 (jeweils gg. T, Ṭīkā, ĀJMT)
ĀJM 13: 18, 110 (jeweils gg. T, Ṭīkā, ĀJMT)
ĀJM 14: 21 (gg. T, Mur$_{C}$, ĀJMT), 35, 125 (jeweils gg. T, Ṭīkā, ĀJMT$^{?}$)
ĀJM 15: 22 (gg. T, Ṭīkā, ĀJMT)

2.5 Davon T gegen N und weitere alte Zeugen (173 Fälle)

2.5.1 T gegen N und zentralasiatische Fragmente (3 Fälle [+ 4 Fälle aus Punkt 2.5.5])

ĀJM 8: 37 (gg. N, Schø$_{2b}$)
ĀJM 9: 33 (gg. N, Schø$_{5b}$), 111 (gg. N, Schø$_{5c}$)

2.5.2 T gegen N und Ṭīkā (26 Fälle [+ 28 Fälle aus Punkt 2.5.5])

ĀJM 7: 56, 97
ĀJM 8: $110^{?}$, 155, 166
ĀJM 9: 24, 70, 95, 103, 134, 164, 203, 213
ĀJM 10: 30, 45, 106
ĀJM 11: 28
ĀJM 13: 91, $95^{?}$, 107, 114, $82^{?}$, 127
ĀJM 15: 17, 21, 32

2.5.3 T gegen N und ĀJMT (111 Fälle [+ 29 Fälle aus Punkt 2.5.5])

ĀJM 7: 41, 55, 60, 78, 104^{3}, $113^{?}$
ĀJM 8: 9, 11, 26^{1}, 30, 72^{1}, $88^{?}$, 93, 130, 138, 165^{1}, 171, 173, 178, 181^{2}, 183, 184
ĀJM 9: 1, 13, 18, 39, 43, 59, 86^{1}, 93, 110, $116^{?}$, (123), 128, 129^{1}, 130, 136, 137^{1}, $140^{?}$, 145, $148^{?}$, 158, 171, 174, $180^{?}$, $188^{?}$, 193, 198, 220, 226, $235^{?}$, 239, 248, 250, 253, 254, 262
ĀJM 10: 5, 6, 9, $16^{1,?}$, 26, 28, 29, 33, 42, 44, $65^{?}$, $69^{?}$, 116, 119
ĀJM 11: 50
ĀJM 12: 2, 6, 8, 12, 29, 38, 54, 57, 59
ĀJM 13: 5, 12, 15, 19, 20, 30, 43, 47, 78, 80, 81, 84, 86, 113
ĀJM 14: 2, 12, 22, 25, 34, 42, 45, 47, 48, 79, 103, 113, 115, 119

2.5.4 T gegen N und Dhar. (1 Fall [+ 16 Fälle aus 2.5.3 und 2.5.5)

ĀJM 10: $76^{?}$

2.5.5 T gegen N und mehr als einen weiteren alten Zeugen (32 Fälle)

ĀJM 8: 6 (gg. N, Ṭīkā, ĀJMT$^{?}$), 27 (gg. N, Ṭīkā, Dhar.), 71, 101, 114 (jeweils gg. N, Ṭīkā, ĀJMT), 107 (gg. N, Ṭīkā$^{?}$, ĀJMT, Dhar.)
ĀJM 9: 19, 125, 139, 182, 204, 211 (jeweils gg. N, Ṭīkā, ĀJMT), 58 (gg. N, Schø$_{5b}$, Ṭīkā, ĀJMT), 183 (gg. N, Ṭīkā, ĀJMT$^{?}$, Dhar.$^{?}$)
ĀJM 10: 41, 46 (jeweils gg. N, Ṭīkā, ĀJMT), 90, 93 (gg. N, Toy$_{j}$, ĀJMT), 97 (gg. N, Toy$_{j}$, Ṭīkā)
ĀJM 11: 8, 14, 36 (jeweils gg. N, Ṭīkā, ĀJMT), 41 (gg. N, Ṭīkā, Dhar.), 55 (gg. N, Ṭīkā$^{?}$, ĀJMT$^{?}$)
ĀJM 13: 28 (gg. N, ĀJMT, Dhar.), 108 (gg. N, Ṭīkā, ĀJMT, Dhar.)
ĀJM 14: 6, 96 (jeweils gg. N, Ṭīkā, ĀJMT), 10 (gg. N, ĀJMT, Dhar.), 26 (gg. N, Ṭīkā, ĀJMT, Dhar.), 97 (gg. N, Ṭīkā$^{?}$, ĀJMT)
ĀJM 15: 14 (gg. N, Ṭīkā, ĀJMT)

Plate 35
“Appendix 4: Statistical figures regarding the relations between the various witnesses;
Pt. 1: Relations between the witnesses (ĀJM 7.4+ to ĀJM 15)” (Hanisch 2005/1: 179)

3. Die Beziehungen zwischen den zentralasiat. Fragmenten und den anderen alten Zeugen[1]

Schø$_{2b}$ mit T : N, ĀJMT, Dhar. (8.6+ [26])
Schø$_{2b}$ mit T : N, Ṭīkā, Dhar. (8.6+ [27])
Schø$_{2b}$ mit N : T (8.10+ [37])
Schø$_{2c}$ mit ĀJMT : NT (8.40d [122])
Schø$_{2c}$ mit T : N (8.40d [123])

Schø$_{5b}$ mit T : N (9.9+ [31])
Schø$_{5b}$ mit N : T (9.11a [33])
Schø$_{5b}$ mit T, ĀJMT : N (9.11+ [40])
Schø$_{5b}$ mit T, ĀJMT : N (9.11+ [41])
Schø$_{5b}$ mit T, ĀJMT, Ṭīkā : N (9.11+ [42])
Schø$_{5b}$ mit T : N (9.14c [47])
Schø$_{5b}$ (Sonderlesung) : NT, Ṭīkā, ĀJMT[?] (9.15+ [48])
Schø$_{5b}$ mit T, ĀJMT : N (9.16+ [56])
Schø$_{5b}$ (Sonderlesung) : NT (9.17a [57])
Schø$_{5b}$ mit N Ṭīkā, ĀJMT : T (9.17c [58])
Schø$_{5b}$ mit ĀJMT, Dhar. : NT, Pañj.[?] (9.18c [60])
Schø$_{5c}$ mit N : T (9.43+ [111])

Toy$_i$ mit N, ĀJMT : T (10.31+ [90])
Toy$_i$ mit T : N (10.31+ [91])
Toy$_i$ mit N, ĀJMT : T (10.31+ [93])
Toy$_i$ mit T, ĀJMT : N (10.31+ [94])
Toy$_i$ (Sonderlesung) : NT, Ṭīkā (10.32a [95])
Toy$_i$ (korrupte Sonderlesung) : NT, Ṭīkā, ĀJMT (10.33d [[102]])
Toy$_i$ (Sonderlesung) : N, Ṭīkā, ĀJMT (T nicht erhalten) (10.34d [103])
Toy$_i$ (korrupte Sonderlesung) : NT, Ṭīkā (10.35a [[104]])
Toy$_i$ (Sonderlesung) : NT, Ṭīkā (10.35b [107])
Toy$_i$ (Sonderlesung) : N, Ṭīkā, ĀJMT (T nicht erhalten) (10.35c [108])

Mur$_C$ mit T, ĀJMT : N (14.2+ [21])
Mur$_C$ (Sonderlesung? mit ĀJMT?) : NT (14.2+ [23])
Mur$_C$ (korrupte Sonderlesung) : NT, Ṭīkā, ĀJMT (14.2+ [24])
Mur$_C$ (korrupte [?] Sonderlesung) : NT, ĀJMT (14.9+ [31])

4. Sonderlesungen der Ṭīkā (31 Fälle)

ĀJM 7:	115, 64, 71, 86, 103, 108, 115
ĀJM 8:	34, 83, 85, 182
ĀJM 9:	15, 28, 71, 159[?], 161, 181
ĀJM 10:	11, 21, 67, 79
ĀJM 11:	23, 29, 34, 40
ĀJM 13:	39, 93, 98 (gestützt von ĀJMT)
ĀJM 14:	44, 84
ĀJM 15:	1

[1] Die auf die Stellenangaben folgenden Ziffern beziehen sich auf die jeweilige Nummer der Anmerkung im philologischen Kommentar (Band 2).

Plate 36

"Appendix 4: Statistical figures regarding the relations between the various witnesses; Pt. 2: Relations between T and the other old witnesses (ĀJM 1-7.4+)" (Hanisch 2005/1: 180)

Teil 2: Statistiken zu den Beziehungen zwischen T und den anderen Textzeugen (ĀJM 1 bis 7.4+)

1. T gegen andere alte Zeugen (124 Fälle [+ 41 Fälle aus 2])[1]

1.1 T gegen zentralasiatische Fragmente (4 Fälle [+ 23 Fälle aus 1.5 und 2])

ĀJM 2: 104 (gg. Mur$_A$)
ĀJM 4: 68, 69 (jeweils gg. Schø$_1$)
ĀJM 5: 48 (gg. Schø$_4$)

1.2 T gegen Ṭīkā (46 Fälle [+ 62 Fälle aus 1.5 und 2])

ĀJM 1: 51*
ĀJM 2: 4. 45*, 49*, 50*, 57*. 80, 81*, 82, 115, 124, 125, 131*, 136
ĀJM 3: 15, 21, 26, 30. 33*, 51*, 53
ĀJM 4: 3*, 6, 17, 40*, 15
ĀJM 5: 21, 29, 34, 36, 41*. 53*
ĀJM 6: 10, 25*, 26*, 27, 33, 36, 38. 41*, 67, 75*, 106, 108
ĀJM 7: 17, 24

1.3 T gegen ĀJMT (23 Fälle [+ 56 Fälle aus 1.5 und 2])

ĀJM 1: 21
ĀJM 2: 20*, 22*, 26, 48*, 83*
ĀJM 3: 12*, 14*, 24*, 27, 65
ĀJM 4: 15*, 22, 24*, 37*
ĀJM 6: 2, 47*, 57*, 59*, 91, 103, *115
ĀJM 7: 27*

1.4 T gegen Dhar. (1 Fall [+ 12 Fälle aus 1.5 und 2])

ĀJM 2: 119*

1.5 T gegen mehr als einen alten Zeugen (50 Fälle [+ 6 Fälle aus 2])

ĀJM 1: 1*, 47* (jeweils gg. Ṭīkā, gg. ĀJMT), 3*, 13*, 35* (jeweils gg. Ṭīkā, ĀJMT, Dhar.), 10* (gg. Ṭīkā$^?$, ĀJMT$^?$), 14* (gg. Ṭīkā$^?$, ĀJMT$^?$, Dhar.$^?$), 28 (gg. ĀJMT, Dhar.), 32* (gg. Ṭīkā$^?$, ĀJMT, Dhar.)
ĀJM 2: 11 (gg. ĀJMT, gg. Dhar.$^?$), 16 (gg. Schø$_{5a}$, Ṭīkā, ĀJMT), 32* (gg. Schø$_{5a}$, ĀJMT), 44 (gg. Schø$_{5a}$, Ṭīkā), 67* (gg. ĀJMT, Dhar.), 69* (gg. Ṭīkā, ĀJMT, Dhar.), 85 (gg. Mur$_A$, gg. Ṭīkā, ĀJMT), 93 (gg. Ṭīkā$^?$, ĀJMT), 98, 99 (jeweils gg. Mur$_A$, Ṭīkā), 101 (gg. Mur$_A$, Ṭīkā, ĀJMT)
ĀJM 3: 7 (gg. Ṭīkā, ĀJMT), 8 (gg. Ṭīkā, ĀJMT, Pañj.), 10* (gg. Ṭīkā, ĀJMT, Dhar.), 22 (gg. ĀJMT, Dhar.), 35 (gg. SHT VIII 1867, Ṭīkā)
ĀJM 4: 57*, 74* (jeweils gg. Schø$_1$, Ṭīkā), 67, 77*, (jeweils gg. Schø$_1$, ĀJMT)
ĀJM 5: 10 (gg. Ṭīkā$^?$, ĀJMT, Dhar.), 12, 27*, 33, 35*, 69* (jeweils gg. Ṭīkā, ĀJMT), 32* (gg. Ṭīkā, ĀJMT, Dhar.), 47* (gg. Schø$_4$, ĀJMT), 50* (gg. Schø$_4$, ĀJMT$^?$)
ĀJM 6: 7* (gg. Ṭīkā$^?$, ĀJMT), 12, 112 (jeweils gg. ĀJMT, Dhar.), 20, 21*, 24*, 49*, 50*, 73 (jeweils gg. Ṭīkā, ĀJMT), 93 (gg. Ṭīkā, ĀJMT$^?$)
ĀJM 7: 5* (gg. Ṭīkā, gg. ĀJMT), 20* (gg. ĀJMT, Dhar.)

2. T mit weiteren alte Zeugen gegen andere alte Zeugen

2.1 T mit zentralasiatischen Fragmenten (2 Fälle [+ 1 Fall aus 2.5])

ĀJM 2: 39 (mit Schø$_{5a}$ gg. Ṭīkā)
ĀJM 4: 65 (mit Schø$_1$ gg. Ṭīkā)

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[1] Ein hochgestellter Asterisk nach einer Ziffer bedeutet, daß T eine Sonderlesung bietet, also auch gegen die rezenten Mss steht.

Plate 37

"Appendix 4: Statistical figures regarding the relations between the various witnesses; Pt. 2: Relations between T and the other old witnesses (ĀJM 1-7.4+)" (Hanisch 2005/1: 181)

2.2 T mit Ṭīkā (8 Fälle [+ 2 Fälle aus 2.5])

ĀJM 1: 8 (gg. ĀJMT)
ĀJM 2: 84$^{?}$ (gg. Mur$_A$, ĀJMT), 100 (gg. Mur$_A$, ĀJMT$^{?}$), 103 (gg. Mur$_A$)
ĀJM 4: 32, 53 (jeweils gg. ĀJMT)
ĀJM 6: 9, 54 (jeweils gg. ĀJMT)

2.3 T mit ĀJMT (21 Fälle [+ 5 Fälle aus 2.5])

ĀJM 1: 17, 44$^{?}$, 49 (jeweils gg. Ṭīkā)
ĀJM 2: 42 (gg. Schø$_{5a}$, Ṭīkā$^{?}$), 87, 92 (jeweils gg. Mur$_A$)
ĀJM 3: 5, 9, 55 (jeweils gg. Ṭīkā)
ĀJM 4: 8, 11, 13, 19, 35$^{?}$, 41, 62 (jeweils gg. Ṭīkā)
ĀJM 5: 16 (gg. Ṭīkā), 51 (gg. Schø$_4$), 55 (gg. Schø$_4$, Ṭīkā)
ĀJM 6: 42, 95 (jeweils gg. Ṭīkā)

2.4 T mit Dhar. (4 Fälle [+ 3 Fälle aus 2.5])

ĀJM 1: 12$^{?}$ (gg. Ṭīkā$^{?}$, ĀJMT), 16 (gg. Ṭīkā, gg. ĀJMT)
ĀJM 2: 1 (gg. ĀJMT)
ĀJM 4: 14 (gg. ĀJMT)

2.5 T mit mehr als einem anderen alten Zeugen (6 Fälle)

ĀJM 2: 70 (mit ĀJMT$^{?}$, Dhar.$^{?}$ gg. Ṭīkā), 134 (mit ĀJMT, Dhar. gg. Ṭīkā)
ĀJM 3: 41 (mit Ṭīkā$^{?}$, ĀJMT gg. SHT VIII 1867)
ĀJM 4: 47 (mit ĀJMT, Pañj. gg. Schø$_1$), 56 (mit Schø$_1$, Ṭīkā gg. ĀJMT)
ĀJM 6: 60 (mit ĀJMT, Dhar. gg. Mur$_B$)

3. Die Beziehungen zwischen den zentralasiat. Fragmenten und den anderen alten Zeugen

Schø$_{5a}$ mit Ṭīkā, ĀJMT : T (2.4+ [16])
Schø$_{5a}$ mit ĀJMT : T (2.9+ [32])
Schø$_{5a}$ mit T : Ṭīkā (2.9+ [39])
Schø$_{5a}$ mit Ṭīkā$^{?}$: T, ĀJMT (2.9+ [42])
Schø$_{5a}$ mit Ṭīkā : T (2.9+ [44])

Mur$_A$ mit ĀJMT : T, Ṭīkā$^{?}$ (2.27+ [84])
Mur$_A$: T : Ṭīkā, ĀJMT (2.28+ [85])
Mur$_A$: T, ĀJMT (2.28+ [87])
Mur$_A$: T, ĀJMT (2.28+ [92])
Mur$_A$ mit Ṭīkā : T (2.31+ [98])
Mur$_A$ mit Ṭīkā : T (2.31+ [99])
Mur$_A$ mit ĀJMT$^{?}$: T, Ṭīkā (2.31+ [100])
Mur$_A$ mit Ṭīkā, Ṭīkā, ĀJMT : T (2.31+ [101])
Mur$_A$: T, Ṭīkā (2.31+ [103])
Mur$_A$: T (2.31+ [104])

SHT VIII 1867 mit Ṭīkā : T (3.13+ [35])
SHT VIII 1867 : T, Ṭīkā$^{?}$, ĀJMT (3.15+ [41])

Schø$_1$: T, ĀJMT, Pañj. (4.7d [47])
Schø$_1$ mit T, Ṭīkā : ĀJMT (4.11c [56])
Schø$_1$ mit Ṭīkā : T (4.11c [57])
Schø$_1$ mit T : Ṭīkā (4.16a [65])
Schø$_1$ mit ĀJMT : T (4.16+ [67])
Schø$_1$: T (4.17a [68])
Schø$_1$: T (4.17a [69])
Schø$_1$ mit Ṭīkā : T (4.19d [74])
Schø$_1$ mit ĀJMT : T (4.19+ [77])

Plate 38

"Appendix 4: Statistical figures regarding the relations between the various witnesses;
Pt. 2: Relations between T and the other old witnesses (ĀJM 1-7.4+)"
(Hanisch 2005/1: 182)

182 Anhang 4

Schø$_4$: T, Ṭīkā (5.11d [48])
Schø$_4$ mit ĀJMT : T (5.10+ [47])
Schø$_4$ mit ĀJMT : T (5.13a [50])
Schø$_4$: T, ĀJMT (5.13b [51])
Schø$_4$ mit Ṭīkā : T, ĀJMT (5.15d [55])
Mur$_B$: T, ĀJMT, Dhar. (6.21+ [60])

Plate 39

“Appendix 5: The extent of the text in the Tibetan translation” (Hanisch 2005/1: 183)

Anhang 5

Überlieferungsumfang der tibetischen Übersetzung von ĀJM 1–15

1. Sanskrit-Textstücke ohne Entsprechung in ĀJMT

1.1 Von alten Sanskrit-Zeugen überlieferte Textstücke ohne Entsprechung in ĀJMT

<table>
<tr><td>ĀJM-Stelle[1]</td><td>Text</td></tr>
<tr><td>1.4+ (3.2)</td><td>sarvabhūtātmabhūtaḥ TRU, Ṭīkā, KERN, 'byuṅ po kun bdag bźin du gyur pas Dhar. (vgl. sems can thams cad bdag gir gyur pa yin pas ĀJMT in 1.38+)</td></tr>
<tr><td>2.8+ (12.5)</td><td>vividha° TR, KERN</td></tr>
<tr><td>3.23+ (27.5)</td><td>parā TRU, KERN</td></tr>
<tr><td>4.3+ (28.20)</td><td>jñānāgni° TORU, KERN, ye śes kyi mes (..) ṅes par bsregs pa Dhar. in der Erklärung</td></tr>
<tr><td>4.9+ (31.2)</td><td>(°)vinaya° Schø₁TORU, Ṭīkā, KERN</td></tr>
<tr><td>5.0 (34.1)</td><td>samṛddhyāśayā vā TORU, KERN (vgl. °'am | 'byor pa la chags pa'i phyir ĀJMT in 5.33+)</td></tr>
<tr><td>6.33+ (48.23)</td><td>°āvadānam TOR, KERN : °āvadātam U, Ṭīkā</td></tr>
<tr><td>7.15+ (54.15)</td><td>sādhu NTRU, KERN</td></tr>
<tr><td>7.39+ (59.3)</td><td>sat° NTR, KERN</td></tr>
<tr><td>7.39+ (59.4f)</td><td>lobha°°°kathāyāṃ NTR, KERN</td></tr>
<tr><td>9.11+ (77.24)</td><td>samudīrṇa°°°saṃrambhāḥ NRT, KERN, Dhar.[2]</td></tr>
<tr><td>9.26+, 9.26' (81.12-16)</td><td>api ca | śibayas tvayaivaṃ vācyā madvacanena | naivāham etad yaśase dadāmi na bhūtim icchañ chibayo na lobhāt | nīcair anāsevita eṣa panthā dātavyam ity eva tato dadāmi || T, N post corr. marg.</td></tr>
<tr><td>9.27+ (81.20)</td><td>madry uvāca | śruto deva || viśvaṃtara uvāca | N : madry uvāca | śruto deva || T : madry uvāca | śruto 'yaṃ deva || viśvaṃtara uvāca | R, KERN</td></tr>
<tr><td>9.72+ (90.3)</td><td>ity uktvā jagmatuḥ || NTR, KERN</td></tr>
<tr><td>9.91+ (93.15)</td><td>°putra° NTR, KERN</td></tr>
<tr><td>10.24+ (101.21)</td><td>te NTRU, KERN</td></tr>
<tr><td>12.18+ (113.23)</td><td>svābhiprāyaṃ ca khalu nivedayāmi | NTABPRU : svābhiprāyaṃ khalu nivedayāmi | KERN e.c.s.</td></tr>
<tr><td>13.22+ (120.19)</td><td>kutaḥ | NTRU, Ṭīkā’, KERN</td></tr>
<tr><td>14.17+ (131.3)</td><td>°parṇa° TR, A post corr. : °vana° NU, A ante corr., KERN : °varṇa° B</td></tr>
</table>

1.2 Textstücke ohne Entsprechung in ĀJMT und in weiteren (alten) Sanskrit-Zeugen

<table>
<tr><td>vor 1.30 (7.13[5])</td><td>api ca | RU, KERN : om. T</td></tr>
<tr><td>3.15+ (25.15f)</td><td>°hetu° TU, Ṭīkā, KERN, rgyu de la Dhar. in der Erklärung : om. R</td></tr>
<tr><td>6.32+ (48.13)</td><td>sa mahātmā T post corr. marg., RU, KERN, mahātmā O : om. T ante corr., Ṭīkā’</td></tr>
<tr><td>6.38+ (49.18)</td><td>te 'py udraśṛgālavānarās tataś cyutvā devaloka upapannāḥ kalyāṇamitraṃ samāsādya || ORU (°loke), KERN : om. T</td></tr>
<tr><td>9.2+ (75.17f)</td><td>chākyamunis NTR, KERN : om. Ṭīkā’</td></tr>
<tr><td>10.14+ (99.9)</td><td>iti RU, Ṭīkā, KERN : om. NT</td></tr>
<tr><td>14.31+ (134.14)</td><td>sthirībhavantu bhavantaḥ | N post corr. marg., TRU, KERN : om. N ante corr.</td></tr>
</table>

2. Tibetische Textstücke ohne Entsprechung in den Sanskrit-Zeugen

<table>
<tr><td>2.9+ (12.15)</td><td>maṇi⟨ratna⟩° (?), cf. nor bu rin po che daṅ | ĀJMT : maṇi° TR, Ṭīkā, KERN</td></tr>
<tr><td>vor 2.34 (18.3[1])</td><td>⟨api ca |⟩ (?), cf. gźan yaṅ ĀJMT : om. om. TR, KERN</td></tr>
</table>

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[1] Eine hochgestellte Ziffer nach der Angabe von Seiten- und Zeilenzahl in der Textausgabe verweist in derselben auf eine Fußnote.

[2] Zum Wortlaut von Dhar. vgl. den philologischen Kommentar.

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"Appendix 5: The extent of the text in the Tibetan translation" (Hanisch 2005/1: 184)

184 Anhang 5

7.5+ (52.8)	*śīrṇa⟨jīrṇa⟩parṇāni* (?), cf. *lo ma lhags śiṅ rñiṅs pa* ĀJMT : *śīrṇaparṇāni* NTU, R (*gī°*), Ṭīkā, KERN
9.43+ (84.1)	*maṇi⟨ratna⟩°* (?), cf. *nor bu rin po che daṅ* ǀ ĀJMT, Dhar. : *maṇi°* NTR, KERN
9.102+ (95.11)	*⟨sad⟩dharma°* (?), cf. *dam pa'i chos* : *dharma°* NTR, KERN
14.17+ (131.3)	*⟨aparaṃ⟩*, cf. *gźan* : om. NTRU, KERN

Plate 41

"Selective word index referring to words and terms treated in the philological commentary; 1: Sanskrit" (Hanisch 2005/1: 185)

4. Ausgewähltes Register zum philologischen Kommentar

Die Stellenangaben beziehen sich auf die jeweilige Legende und Strophe bzw. Prosa. Beispiel: 1.16d verweist auf den vierten Pāda der 16. Strophe von ĀJM 1. Ein Pluszeichen verweist auf die der genannten Strophe folgende Prosa. Beispiel: 2.9+ verweist auf die nach der neunten Strophe der zweiten Legende folgende Prosa. Die in eckigen Klammern folgende Ziffer bezieht sich auf die Anmerkungen im philologischen Kommentar (Band 2), die für jede Legende aufs neue durchnumeriert sind. Beispiel: In der Angabe 1.16d [28] bezeichnet die Ziffer in eckigen Klammern Anm. Nr. [28] zu ĀJM 1, in diesem Falle zu ĀJM 1.16d. Eine doppelte eckige Klammer bezeichnet diejenigen Diskussionen im philologischen Kommentar, die aus bestimmten Gründen nicht im *apparatus criticus* mitgeteilt werden. In solchen Fällen sind nähere Informationen zu einem Lemma im Register nicht in der Textausgabe (Band 1), sondern nur im philologischen Kommentar (Band 2) zu finden. In den Fällen, daß es im philologischen Kommentar eine oder mehrere Belegstellensammlungen zu einem Lemma gibt, wird die Stellenangabe mit einem hochgestellten Asterisk gekennzeichnet (z.B. *abhirādhita-* 1.4+ [10]* oder *bodhisattva-* 1.4+ [12]*, 1.5+ [17]*).

1. Sanskrit

a) Die Anordnung der Lemmata folgt dem Devanāgarī-Alphabet.
b) Unter der Verbalwurzel sind alle finiten und infiniten Formen subsumiert mit Ausnahme des PPP und des Gerundivs. Präfigierte Verbformen finden sich unter dem ersten Präfix. Die Präfigierung vor Verbwurzeln wird analytisch dargestellt, der Sandhi wird im Bedarfsfall aufgelöst.
c) Nomina finden sich unter ihrer Stammform. Es werden auch Nominalkomposita verzeichnet; unter den ebenfalls als Lemmata angegebenen Hintergliedern findet sich dann ein entsprechender Verweis. Komposita, die zu feststehenden lexikalischen Ausdrücken geworden sind (z.B. *manoratha-*) sind von dieser Praxis ausgenommen.
d) Nach dem gleichen Prinzip werden gelegentlich genannte feststehende Wendungen (z.B. *kenārthaḥ*) behandelt, d.h. es findet sich ein entsprechender Hinweis zu den in der Wendung vorkommenden Lemmata, unter welchen dieselbe nicht verzeichnet ist (d.h. unter *artha-*).
e) Adverbien werden als eigenständige Lemmata verzeichnet.

a

aṃśa- 14.29+ [[106]]
aṃsa- 14.29+ [[106]]
akāma- 10.14+ [39]
akuśala- 12.21+ [65]
akṛśa- 7.3d [25]
akrama- 13.29+ [83]*
akliṣṭa- 2.3d [5]
akṣama- 8.58+ [163]
akṣara- 4.9+ [53]*
agastya (*nom. prop.*) 7 (Kol.) [129]
agni- 14.25c [97], s.a. *jñānāgni-*
agra- 4.7d [47], 11.10+ [37]
agratas (Adv.) 14.22c [93]
aṅka- 9.32a [90], 9.48+ [132]
√*aṅkay* 11.5d [24] (Ipf.)
aṅkuśa- 7.9c [[58]]
aṅga- 9.32a [90], s.a. *anindyāṅgī-*
aṅgāra- 6.31+ [91]
aṅguli- 6.33+ [103]*
aṅgulī- 6.33+ [103]
aṅghri- 1.16d [28]
aṅghripa- 1.16d [28]
añjana- 5.10b [46]
añjali- 8.40+ [124]
atanu- 1.35d [50], 7.3b [23]
atarkita- 15.4+ [21]
atarkaṇīya- 15.4+ [21]
atas (Adv.) 5.33a [75]*, 14.18+ [73], 15.17a [39]*
ataḥ kim 13.28+ [82]
ataḥ prabhṛti 10.14+ [43], 10.18a [57]
ati° 2.15a [57], 3.7+ [22]*, 14.21a [79], s.a. *anati°*, *nāti°*
atikaruṇa- 6.23+ [69]*, 9.102+ [253]*
atikrama- 13.35b [97]
atigambhīra- 4.4+ [22]
ati-√jval 11.3+ [13]*
atitapta- 7.15c [71]
atithijana- 9.24+ [75]
atidūra- 14.21a [79]
ati-√pat 2.26c [81]
ati-pra-√śaṃs 7.18+ [80]
atibhara- 9.94c [244]

Plate 42

"Selective word index referring to words and terms treated in the philological commentary; 1: Sanskrit" (Hanisch 2005/1: 186)

186 Register

Plate 43

"Selective word index referring to words and terms treated in the philological commentary; 2: Tibetan" (Hanisch 2005/1: 211)

2. Tibetisch

a) Die Wortformen werden in der Form ihres Vorkommens in ĀJMT angegeben, allerdings aus der syntaktischen Struktur isoliert (d.h. ohne folgende Kasuspartikeln); Ausnahme: Adverbien, typische Kompositumsbestandteile (wie z.B. *bdag gi = sva**)
b) In der Regel werden nur die Präsumptivvarianten genannt. Bei gleichwertigen Varianten oder zweifelhaften Fällen werden entweder beide Varianten genannt (z.B. *grag go, grags so*), das Lemma in diplomatischer Form dargestellt (z.B. *kha phye(s)*) oder es finden sich zwei Einträge (z.B. *gegs* und *bgegs*).
c) Sanskrit-Äquivalente – soweit sicher bestimmbar – werden nur in den Fällen genannt, in denen im philologischen Kommentar nicht näher darauf eingegangen wird. Sie beziehen sich nur auf die unmittelbar vorangehende Stelle.

ka

Plate 44

"Selective word index referring to words and terms treated in the philological commentary; 2: Tibetan" (Hanisch 2005/1: 212)

Plate 45

"Selective word index referring to words and terms treated in the philological commentary; 1: Sanskrit" (Hanisch 2005/1: 207)

1. Sanskrit 207

śam (Indeklinabile) 13.26b [79] (subst. Gebrauch)
śama- 7.39d [120]
śayana- 2.3+ [9]
śara- 7.2+ [14]
śarad- 13.7+ [43]
śalita- 14.9+ [28]
śastra- 11.10a [31]
śākyamuni- 9.2+ [7]
śādvala- 6.0 [8]*
śānti- 4.11b [[54]]
śāntva- 9.21a [[72]]
śālā- s. *parṇaśālā-*
śālmali- 11.10+ [39]*
śālmali- 11.10+ [39]
śāva- 9.68d [[190]]
śikhara- 13.7+ [43], 15.8+ [25]
śibi- (*nom. prop.*) 2 (Kol.) [144], 9.60b [[168]]
śīta- (Adj.) 6.28b [83], 9.72+ [199]*
śīta- (Subst.) „Segel" 14.31+ [118], 14.32b [121]
śītala- 9.72+ [199]
śīrṇa- 7.5+ [38]*
śīla- 3.3+ [9]*
√*śubh* 1.33+ [[48]]
śūrpāraka- (*nom. prop.*) 14.0 [15]
śeṣa- 8.13+ [45]*
śoka- 7.10b [59], 9.87+ [232]
śobhā- 3.7+ [24]*, 7.2d [13], 9.35b [94], 10.32c [100], 13.5+ [23], 13.7+ [32]
śauṭīra- 2.32+ [109]
śauṭīrya- 2.32+ [109]
śaurya- 2.15a [57], 2.32+ [109]*, 7.0 [[1]]*, 7.2b [[11]], 9.54a [157]
śyāmībhūta- 14.32+ [125]
śrad-√*dhā* 10.8+ [16]
śraddhā- 1.28a [36]
śraddheyatā- 1.28a [36]
śrama- 8.28b [98], 9.51+ [137], 9.74b [204]*, 13.37a [106]*
śramatva- 13.37a [106]
śrava- 7.11c [61]
śravaṇa- 5.4+ [[13]], 8.66+ [178]*
śrī- 8.28b [98]
śrīmant- 3.23c [58]*
√*śru* 9.102+ [256]
śruta- (PPP v. √*śru*) 1.32a [41]
śruta- (Subst.) 13.37b [107]
śruti- „Ohr" 7.7b [51], 14.22a [90] (Du. oder Pl.) „Gerücht" 9.41d [107]
śreyo'rthin- 7.2+ [19]
śvas (Adv.) 9.20+ [66]
śvaśa- 9.20+ [70]

sa

sa° (Indekl.) 2.3+ [6], 4.20d [[82]], 9.81+ [[214]], 9.82+ [227]
sa (Nom. Sg. m. v. *tad-*) 1.5+ [17]*, 2.6a [18], 3.15+ [41]*, 9:13c [46], 9.63+ [171], 10.19d [66], 11.0 [[1]], 13.31d [[87]] (+ *verbum finitum* in der 2. Pers.)
saṃ-√*yam* (Ks.) 4.15d [64]*
saṃyama- 8.0 [3]*
saṃrakṣaṇa- 8.6+ [25]
saṃrakṣā- 8.6+ [25]
saṃ-√*rādh* 15.17+ [41]
saṃvara- 3.3+ [9]*
saṃvarṇanā- 7.39+ [122]
saṃvardhita- (PPP v. *saṃ-*√*vṛdh* Ks.) 2.16d [59]
saṃ-√*vāh* 9.38c [97]
saṃvidita- 13.4+ [[10]] (+ √*kṛ*), 13.16+ [65]
saṃ-vi-√*dhā* 10.14+ [34]
saṃvibhāga- 8.66+ [183]
saṃ-√*śam* (Ks.) 4.15d [64]*
saṃsiddhi- 10.14+ [30]
saṃskāra- 12.0 [4]
saṃstava- 7.2+ [16]*
saṃ-√*stu* 7.2+ [16]*
saṃ-√*sthā* 9.6+ [24]*
saṃharṣa- 4.19+ [78]
saṃharṣaṇā- 7.39+ [122]
saṃharṣita- 8.55+ [156]
saṃhṛṣita- 8.55+ [156]
saṃhṛṣṭa- 15.6c [23]
sakāmam (Adv.) 13.23c [73]
sakti- 5.2d [[7]]
sakhi- 13.25d [77]
sakhī- 13.25d [77]
saṃkīrṇa- 15.0 [4]
saṃkucita- 14.20+ [78]
saṃkṛṣṭa- 15.6c [23]
saṃ-√*kram* 9.6c [17]
saṃ-√*kram* (Ks.) 9.6c [17]
saṃ-√*kṣi* 8.42d [127]
saṃ-√*kṣip* 8.42d [127]*
saṃkṣipta- 9.63+ [[174]]
saṃ-√*kṣubh* 9.11d [35]
saṃkṣobhita- 9.50a [134]
saṅga- 14.13+ [56], s.a. *asaṅga-*
saṃgrathita- 9.89d [234]
saṃgrahavastu- 6.12+ [39]*
saṃgrāma- 11.17+ [55]
saṃgha- s. *daityasaṃgha-*
saciva- 10.24+ [72]
sajala- 8.16+ [68]
sajja- 7.38+ [116], 9.52+ [154]
sajjana- (Adj.) 7.38+ [116]

Plate 46

"Another specimen of the revised Sanskrit text (ĀJM 1.5+ to 1.11)" (Hanisch 2005/1: 4)

tasya bhāgyaguṇātiśayasamāvarjito mahālābhasatkārayaśoviśeṣaḥ[1] prādurabhūt | dharmābhyāsabhāvitamatiḥ[2] kṛtapravrajyāparicayas tu bodhisattvo na tenābhireme |

sa pūrvacaryāpariśuddhabuddhiḥ
kāmeṣu dṛṣṭvā bahudoṣajātam |
gārhasthyam asvāsthyam ivāvadhūya
kaṃ cid vanaprastham alaṃcakāra || 6 || (Upajāti)

sa tatra niḥsaṅgatayā tayā ca
prajñāvadātena śamena caiva |
pratyādideśeva kukāryasaṅgād
viśliṣṭaśiṣṭopaśamaṃ nṛlokam || 7 || (Upajāti)

maitrīmayena[3] praśamena tasya
visyandinevānuparītacittāḥ |
parasparadrohanivṛttabhāvās
tapasvivad vyāḍamṛgā viceruḥ[4] || 8 || (Upajāti)

ācāraśuddhyā nibhṛtendriyatvāt
saṃtoṣayogāt karuṇāguṇāc ca |
asaṃstutasyāpi janasya loke
so 'bhūt priyas tasya yathaiva lokaḥ || 9 || (Upajāti)

alpecchabhāvāt kuhanānabhijñas
tyaktaspṛho lābhayaśaḥsukhebhyaḥ[5] |
sa devatānām api mānasāni
prasādabhaktipravaṇāni cakre || 10 || (Upajāti)

śrutvātha taṃ pravrajitaṃ manuṣyā
guṇais tadīyair avabaddhacittāḥ |
vihāya bandhūṃś ca parigrahāṃś ca
tacchiṣyatāṃ siddhim ivopajagmuḥ || 11 || (Upajāti)

[1] *mahālābha°* T, und cf. Dhar. (vgl. d. philol. Komm.) : *mahāṇl lābha°* RU (*°hān lā°*), Ṭīkā', KERN. – *rñed pa dañ* | ĀJMT.

[2] *dharmābhyāsabhāvitamatiḥ* U, Ṭīkā', KERN : *sa dharmābhyāsabhāvitamatiḥ* T, R (*ra dha°*), *de* [*de* ĀJMT : *de'i* Dhar.] *blo chos la goms par bsgoms pa dañ* | ĀJMT.

[3] *maitrīmayena* TRU, MJM 43.47a, MA HAND 58.15, CAU *ante corr.* : *maitrīmayeṇa* KERN, VAI, CAU *post corr.* – *byams pa'i rañ bźin* [*rañ bźin* Dhar. : *bdag ñid* ĀJMT] **gyis* [*kyis* ĀJMT] ĀJMT.

[4] *vyāḍamṛgā viceruḥ* TRU, KERN : *vyāḍamṛgāś ca ceruḥ* MJM 43.47d, und cf. *gcan gzan khro bo'añ* [*°'añ* ĀJMT : om. Dhar.] *spyod* ĀJMT. – *vividhaprakāreṇa* ⟨*ce*⟩*ruś cetyādi* | Ṭīkā.

[5] *°sukhebhyaḥ* T (*°khai°*) : *°sukheṣu* U, KERN, MJM 43.49b, MA HAND 59.4, *°sukh{y}eṣu* R. – *bde la* ĀJMT, *bde ba dag la'o* || Dhar.

Plate 47

"Another specimen of the philological commentary" (Hanisch 2005/2: 10)

grags pa *ni sñan par grags pa'o* ‖ ***khyad par*** *ni khyad par du 'phags pa ste* |. Demnach wird hier *mahā°* zugrunde gelegt.

[16] Da *°viśeṣaḥ* selbst schon eine steigernde Funktion hat, erscheint ein auf *°lābha°* usw. bezogenes Kompositumsvorderglied *mahā°* besser als isoliertes *mahāṃl*. KERN sollte nach T und Dhar. zu *mahā°* verbessert werden.

1.5+ (4.2) *dharmābhyāsabhāvitamatiḥ* U, Ṭīkā$^{?}$, KERN : *sa dharmābhyāsabhāvitamatiḥ* T, R (*ra dha°*). – Von vorneherein ist keine der Varianten auszuschließen. Der Ṭīkākāra (7a5) kommentiert *sa* nicht, sondern geht kurz auf die Partikel *tu* ein, die ja die beiden Prosasätze adversativ miteinander verbindet, um dann mit den Worten *tad āha* ***dharmetyādi*** | fortzufahren, was man als *argumentum ex silentio* gegen *sa* werten kann. ĀJMT bestätigt die Lesart von T mit der Wiedergabe (*byaṅ chub sems dpa'*) *de* [*de* ĀJMT : *de'i* Dhar.] *blo chos la goms par bsgoms pa daṅ* |. Dharmakīrti erklärt hierzu ***byaṅ chub sems dpa' de'i blo*** *ni sems so* ‖ ***chos la goms pa*** *źes bya ba la chos ni rnam pa gñis te* | *khyim na gnas pa'i chos daṅ* | *mṅon par 'byuṅ ba'i chos so* ‖. Dabei könnte der Genitiv *de'i* (statt *de* ĀJMT) die Einschätzung der tibetischen Überlieferung relativieren.

Die gleiche Varianz begegnet des öfteren in der ĀJM. Innerhalb von ĀJM 1-22 sind weitere sieben Fälle zu nennen:

atha bodhisattvaḥ T : *atha sa bodhisattvaḥ* RU, KERN in 1.17+, *atha bodhisattvaḥ* T : *atha sa bodhisattvaḥ* R, KERN in 2.10+, *atha bodhisattvo* T, KERN : *atha sa bodhisattvo* R in 2.45+, *atha bodhisattvaḥ* Schø$_1$ORU, KERN : *atha sa bodhisattvaḥ* T in 4.19+, *atha bodhisattvaḥ* T : *atha sa bodhisattvaḥ* ORU, KERN in 5.7+, *atha bodhisattvaḥ* Schø$_4$ORU, KERN : *atha sa bodhisattvaḥ* T in 5.10+ und *atha bodhisattvas* NR, KERN : *atha sa bodhisattvas* T in 22.88+. Bemerkenswerterweise bestätigt ĀJMT in allen diesen Fällen den Wortlaut ohne *sa*.

Während *bodhisattvaḥ* und andere flektierte Formen wie *bodhisattvam* usw. in ĀJM 1-22 knapp über 100x begegnen, findet sich an keiner Stelle eine einheitlich überlieferte Form von *bodhisattva-* in Verbindung mit einem Demonstrativpronomen bzw. Artikel. Dies spricht dafür, daß sich diese Kombination in der Originalfassung überhaupt nicht fand.

Dagegen wird der Ehrentitel *mahāsattva-* regelmäßig in Verbindung mit einem Demonstrativpronomen bzw. Artikel gebraucht. In ĀJM 1-22 ist diese Kombination 25x einheitlich überliefert. In einem weiteren Fall findet sich die Varianz *sa mahāsattvas* U, *sems dpa' chen po des* ĀJMT D : *mahāsattvas* NTR, KERN (15.1+). In einem weiteren Fall (19.9+) legt das Tibetische nahe, ein in den Sanskrit-Zeugen fehlendes Demonstrativum zu ergänzen. In drei Fällen (9.54+, 14.0, 21.0) steht *mahāsattva-* ohne Artikel, allerdings jeweils in Kombination mit vorhergehendem *bodhisattva-*. In einem einzigen Fall (5.4+) ist einheitlich *mahāsattvasya* ohne dazugehöriges Demonstrativum überliefert, doch geht die Prosa in eine Strophe über, in der sich *tasya* findet (5.5a); in der tibetischen Übersetzung finden sich zwei Demonstrativa, *de ni* (5.4+) und *de yi* (5.5).

Auch der Ehrentitel *mahātman-* wird regelmäßig mit Artikel gebraucht. In ĀJM 1-22 ist diese Kombination 27x einheitlich überliefert. Nur zweimal (1.34b, 11.0) begegnet eine Form von *mahātman-* ohne dazugehöriges Demonstrativum, allerdings einmal metrisch bedingt und das andere Mal als Plural, der sich nicht auf den Bodhisattva alleine bezieht.

[17] *dharmābhyāsa°* KERN ist aufgrund des weiteren Sprachgebrauchs (mit der Ṭīkā) selbst gegen T und ĀJMT beizubehalten.

1.7-12 (4.8-5.4) Die Strophen ĀJM 1.7-12 werden in teilweise leicht abgewandelter Form in der sog. klassischen Prosafassung des *Maṇicūḍāvadāna* (MA) zitiert. Neben diesen 6 Strophen finden sich weitere 20 Strophen aus der ĀJM im MA, nämlich ĀJM 6.7-12 sowie das folgende Prosastück 6.12+, weiterhin die Strophen 28.5-12 und 28.17-22, vgl. HAHN 1979: 55. Das MA wurde erstmals von Ratna HANDURUKANDE ediert: *Maṇicūḍāvadāna*. Being a translation and

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Toward a New Edition of the *Āṭānāṭikasūtra*

—SIGLINDE DIETZ —

[The *Āṭānāṭikasūtra*, a Sūtra of the Śrāvakayāna, belongs to the *Dīghanikāya* "Group of Long Discourses" of the Pāli Canon or *Dīrghāgama* of the Sarvāstivāda Canon. It also is integrated into a collection of "protection" (texts), (Skt. *rakṣā*, Pāli *rakkhā*), which were transmitted separately. The Sūtra was translated into Chinese and Tibetan, In the Tibetan Kanjur translations from the Pāli text as well as from the Sanskrit text are transmitted. In 1939 the Sanskrit fragments from Central Asia were published by HELMUT HOFFMANN along with the Pāli, Chinese and Tibetan versions. Now an almost complete Sanskrit text is available in a *Dīrghāgama* manuscript revealed at the end of the 20th century. This manuscript will be published along with a re-edition of the fragmentary Sanskrit text from Central Asia by LORE SANDER and the present author. In the paper four examples are quoted in order to illustrate the difficulties in editing a fragmentary text like the Central Asian version and the possibilities of reconstruction and to show the divergences between the different versions.]

The Āṭānātīya- or Āṭānātika-Sūtra (ĀṭānSū), a Sūtra of the Śrāvakayāna, originally belonged to the *Dīghanikāya* "Group of Long Discourses" of the Pāli Canon or *Dīrghāgama* of the Sarvāstivāda Canon. It also is integrated into a collection of "protection" (texts), (Skt. *rakṣā*, Pāli *rakkhā*), which were transmitted separately. In Pāli this collection is called Paritta "protection"[1] and in Skt. Mahāsūtras[2]. In ĀṭānSū Vaiśravaṇa recites in front of the Buddha the Sūtra which is called *vidyā rakṣā*[3] *pādavandanī*[4] "spell, protection, respectful salutation". The title of the Mahāsūtra is in ĀṭānSū(CASkt) *Āṭānāṭika sūtra* and in ĀṭānSū(Gil) and Pāli *Āṭānāṭīya sūtra*, and *sutta* respectively. The latter title corresponds to the Tibetan translation *Kun tu rgyu ba daṅ | kun tu rgyu ba ma yin pa daṅ 'thun pa'i mdo*. The translators Jinamitra, Prajñāvarman and Ye śes sde (early 9th century) derive Āṭānāṭīya from the verb root √*aṭ* "to roam, wander about", Tib. *rgyu ba: āṭa = kun tu rgyu ba + an-āṭa = kun tu rgyu ba*

1. Cf. VON HINÜBER 1996: 32. 13 Tibetan translations of Pāli Paritta texts are found in the Kanjur, among them also the ĀṭānSū. Cf. SKILLING 1993: 108ff.
2. Cf. SKILLING 1997: 26ff. for a definition and meaning of the term *Mahāsūtra*. According to Theravāda sources the ĀṭānSū was recited in case of disease of a king of a country, or a big house-holder in a village. Cf. SKILLING 1997: 67.
3. In ĀṭānSū(Gil) we find the compound *vidyārakṣā*.
4. Cf. WALDSCHMIDT 1961: 414, n.4, and SWTF *s.v.*

ma yin pa + *īya* = *daṅ 'thun pa*[1]. This is an etymological translation, but in fact the title is derived from Kubera's town Āṭānāṭā. The Tib. translation of the Pāli text of the 14th century is *lCaṅ lo can*[2] *gyi pho braṅ gi mdo* "Sūtra of the residential town Aḍakavantā (350v6), resp. Āḍakavantā (Cat.no.19r)".

ĀṭānSū(CASkt) is affiliated to the Sarvāstivāda school of Buddhism, ĀṭānSū(Gil) and the Tib. translation to the Mūlasarvāstivādins. As SKILLING 1997: 560f. stated "the Central Asian Sarvāstivādin and the Tibetan Mūlasarvāstivādin versions are different recensions, with their own transmissional histories." The same applies to ĀṭānSū(Gil). Furthermore, the Pāli version of the Theravādins translated into Tib. *lCaṅ lo can gyi pho braṅ gi mdo* has to be distinguished. A comparison of the different versions is found in SKILLING 1997: 560-575.

We shall concern ourselves here with the (Mūla)Sarvāstivādin versions. There the event takes place in Anāthapiṇḍada's Pleasance in the Jeta Grove near Śrāvastī. 1) The Great King Vaiśravaṇa, along with a retinue of *yakṣas*, goes to see the Buddha. After having spoken two stanzas in honour of the Buddha and the Buddhas of the past, presence and future he addresses the Buddha and announces his concern for the welfare of the Buddha's followers. They should learn the ĀṭānSū for their protection and security and to bring faith and strengthen and increase the faith of those who do not believe. The Buddha consents in silence.

2) Vaiśravaṇa begins his recitation of the Sūtra. It introduces the four Great Kings of the East (Dhṛtarāṣṭra), South (Virūḍhaka), West (Virūpākṣa) and North (Kubera). In verses each quarter is described shortly, Uttarakuru more explicitly. At the end of each direction the retinues of the four Kings speak verses of homage to the Buddha. Afterwards the deputies of the four Kings are named, their vehicles and chariots as well as five cities of the Kings that float in space.

3) In the third part of the Sūtra Vaiśravaṇa proclaims four lists of demons and recites the spell quoted below. These four groups are 1) the

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1. See SKILLING 1997: 557f. for a discussion of the titles.
2. *lcaṅ lo can* means "having locks" which is a translation of Skt. *Alakavatī / Aṭakavatī*. Cf. SKILLING 1993: 108, n.2. The name of Kubera's mythical residence is in Pāli Āḷakamandā, in Skt. Alakā or Aḍakavatā. Cf. HOFFMANN 1939: 8-10.

gandharvas and *piśācas* (east), 2) the *kumbhāṇḍas* and *pretas* (south), 3) the *nāgas* and *kaṭapūtanas* (west) and the *yakṣas* and *rākṣasas* (north).

4) Vaiśravaṇa takes leave of the Buddha and vanishes from the spot. The next morning the Buddha relates the events of the previous night to the monks and repeats the entire Āṭānāṭīya protection. Whereas the Tibetan translation quotes the whole protection again, it is abbreviated in the Sanskrit versions. The Sūtra concludes with the Buddha's recommendation that the monks learn and master the Āṭānāṭika *sūtra, vidyā, rakṣā, pādavandanī.*

One of the characteristics of the protective texts is that they contain *mantras* "sacred formulas". Such *mantras* are found in ĀṭānSū(CASkt), ĀṭānSū(CAUig), ĀṭānSū(Gil), ĀṭānSū(Tib) and the Chinese version[1]. They are missing in ĀṭānSū (Pāli). Whereas the nine *mantras*[2] in ĀṭānSū(Gil) agree with the Tibetan and Chinese translations, the Cat.no. 174r7 and v 5-6 and Cat.no.175 fol. 38r1-4 of ĀṭānSū(CASkt) add two *mantras*[3] early in the text which were introduced in the text only in Turkestan according to HOFFMANN[4], but as SANDER 2007: 180 states, this argument cannot be valid, because Cat.no.33, which does not have these *mantras*, is older than Cat.nos. 174 and 175 and also in a late Uighur scroll dated to the 12th century the *mantra* is missing. She assumes that these two *mantras* were only integrated into manuscripts used for ritual purposes[5]. In ĀṭānSū(Gil) the Sanskrit text of the *mantras* is completely preserved. In ĀṭānSū(Uig) only four *mantras* are found, i.e. the *mantras* against *yakṣas, gandharvas, kumbhāṇḍas* and *nāgas*. According to MAUE 1985: 111, the mantras against *piśācas, pretas, kaṭapūṭanas* and *rākṣasas* were added only at a later time. In Skt. the *mantras* are introduced by the stock phrase *tatremāni mantrapadāni bhavanti tadyathā*, Tib. *de la gsaṅ sṅags kyi tshig ni 'di dag lags so* "here the sacred words run as follows". They end with *svāhā* "hail". In the Tibetan and Chinese translations the *mantras* are just transcribed and not translated. The *mantras* contain unintelligible and

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1. Cf. HOFFMANN 1939: 54, 58, 60, 62, 66, 68, 70, 74.
2. These *mantras* protect against evilminded *gandharvas, piśācas, kumbhāṇḍas, pretas, nāgas, kaṭapūtanas, yakṣas* and *rākṣasas*.
3. Cf. HOFFMANN 1939: 33-35, 39.
4. Cf. HOFFMANN 1939: 87, n.1.
5. Cf. SANDER 2007: 180 and n.64.

intelligible elements[1]. E.g. the *mantra* against evilminded *gandharva*s runs as follows: ĀṭānSū(Gil) 351r3 *kuntule kuntule | kuntula kuntule ehi sadāmattike tiṣṭha duṣṭa baddho 'si* "kuntule kuntule | kuntula kuntule Come Sadāmattikā[2]! Stand, wicked one! You are bound." B efore the *mantra*s are introduced we read the following spell[3] :

ĀṭānSū(Gil)

yo mā gandharvo na muṃced
yo mā gandharvo viheṭhayed <|>
idaṃ śrutvā(**351r3**) subhāṣitaṃ <||>
saptadhāsya sphale[4] mūrdhā
arjakasyeva maṃjarī | ||

ĀṭānSū(CASkt) **57**

(yo me[5] gandharvo viheṭhaye)d[6]
yo me gandharvo na muñceta <|>
ida(ṃ) śrutv(ā subhāṣitaṃ ||
saptadhāsya sphalen mūrdhā
ārjukasyeva mañjarī ||)

ĀṭānSū(Tib) **500**

bdag la 'tshe ba'i dri za daṅ ||
bdag mi gtoṅ ba'i dri za yis ||
legs par smras pa 'di thos na ||
ardza ka yi dog pa bźin ||
de'i mgo tshal pa bdun du 'gas ||

"The skull of the *gandharva*[7]
who after hearing this well-spoken word

1. Cf. SKILLING 1997: 76 and Skilling 1992: 153f.
2. "Who is always excited with joy".
3. About the meaning of this spell see HOFFMANN 1939: 96-98, n.34. Such spells are known in the Sanskrit literature since Vedic time. Cf. WITZEL 1987: 363-415; esp. 408-410. For occurrences in Buddhist literature see SKILLING 1992: 148, n.2. Cf. *saptadhā me sphalen mūrdhā* in the Uighur *Candrasūtra* in ZIEME 2009: 43f.
4. This is the usual form of opt.3.sg. in ĀṭānSū(Gil); cf. BHSG 29.7, 12.
5. For the acc. *me* see BHSG 20.13.
6. Restored according to the same wording for the *kumbhāṇḍas* (HOFFMANN 1939: 63).
7. Respectively *kumbhāṇḍa, nāga* or *yakṣa.*

would do me harm,
and does not leave me[1];
may his skull burst into seven parts
as the pod of the *arjaka* plant[2]."

The Sanskrit fragments of ĀṭānSū(CASkt) together with the Tibetan text, a German translation of the Chinese text and the Pāli version were published by HELMUT HOFFMANN in his doctoral dissertation instigated by his teacher HEINRICH LÜDERS in 1939. He gave also a German translation of the Sanskrit, supplemented by the Tibetan when the Sanskrit was lost. HOFFMANN reconstructed the Sanskrit text on the basis of 23 fragments of ten Sanskrit manuscripts found in monasteries of the oasis towns along the northern Silk Route. Only one manuscript (Cat.no.33) contains remains of many parts of the text, as SANDER 2007: 161 stated. It can be dated to the 5th to 6th centuries. Cat.no.175 consists of four nearly complete folios which can be dated to the 7th century. Other fragments of different manuscripts were written in the period from the 6th to the 8th century. Most manuscripts originate from Qizil.

HOFFMANN could reconstruct his text only on account of the repetitions in the Sanskrit text and with the help of the Tibetan translation *Kun tu rgyu ba daṅ | kun tu rgyu ba ma yin daṅ 'thun pa'i mdo*[3] which is very near to the Sanskrit version. Since 1939 many new fragments were identified as belonging to ĀṭānSū(CASkt). These fragments were published by Lore SANDER 1987 in the appendix of the reprint edition pp.193-208. Now fragments of 30 manuscripts are available. In the light of this new material doubts remain about some of HOFFMANN's reconstructions. SANDER 2007: 162ff. quotes some of the problematic reconstructions. She raises also the question of the language of the Central Asian manuscripts which not always follows the sandhi rules of classical Sanskrit. E.g. *alpha privativum* is usually preferred to sandhi in Central Asian manuscripts, whereas the new manuscript of ĀṭānSū(Gil) in general observes the san-

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1. ĀṭānSū(Gil): "does not leave me and would do me harm".
2. The Tibetan *ardza ka yi dog pa* has the meaning "the cotton-capsule" according to Jä. The Tib. translation in the first two *pāda*s of the stanza corresponds closer to ĀṭānSū(CASkt) than to ĀṭānSū(Gil), whereas we find *arjakasya* in the latter and *ārjukasya* in ĀṭānSū(CASkt).
3. A critical edition of the Tibetan text is found in SKILLING 1994: 460-562.

dhi. HOFFMANN harmonizes the slightly differing readings according to the rules of classical Sanskrit.

HOFFMANN's edition of the Sanskrit fragments follows a method which has been perfected by ERNST WALDSCHMIDT and his pupils in their editions of fragments of Śrāvakayāna texts from the Turfan oasis, e.g. the *Mahāparinirvāṇasūtra, Mahāvadānasūtra, Catuṣpariṣatsūtra, Saṅgītiparyāya, Nidānasaṃyukta* etc. After a transliteration of the manuscript fragments, the reconstructed text is published with the parallel versions in four columns. On pp. 80-86 follows the German translation, on pp. 87-101 HOFFMANN's commentary and in an appendix on pp.102-105 the remains of 20 stanzas of a *dhāraṇī Āṭānāṭikasūtra-hṛdaya* "Essence of the *Āṭānāṭikasūtra*" which is, however, not contained in the manuscripts we are dealing with here[1]. Since fragments of the *hṛdaya* were found in Kučā, Qizil and Šorčuq and since it was translated into Uighur it must have been popular in Central Asia.

At the end of the last century the only known surviving fairly complete birch bark manuscript of a Sanskrit *Dīrghāgama* was sold on the oriental book market in several bundles. The manuscript was described by HARTMANN 2000, 2002 and 2004. The Āṭānāṭīya- and Mahāsamāja-Sūtra of this manuscript are kept in the Hirayama Collection in Kamakura and were offered for publication to my friend LORE SANDER who asked me to participate in this work. According to SANDER 2007: 160f., this manuscript is written in a variety of the "Gilgit-Bamiyān, Type II" script[2] and may be dated to the 8^{th} century or later. The folios are about 9.5 to 10 cm wide and about 50 cm long. The ĀṭānSū(Gil) is written on six and a half nearly complete folios ranging from folio 348 verso to 354 recto. It is written on eight lines with a square string hole in the lines three to six. HARTMANN 2004: 121-128 shows that according to the *uddāna* ĀṭānSū(Gil) (Sūtra 23) belongs together with the Mahāsamāja-Sūtra (Sūtra 24) to the *Yuganipāta* "Section of Pairs". Both texts are *rakṣā* "protection (texts)".

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1. Cf. SKILLING 1997: 67-69. Remains of two manuscripts of the *Āṭānāṭikasūtra-hṛdaya* are preserved. In the manuscript of HOERNLE MS No. 149 x/o the *hṛdaya* follows directly the ĀṭānSū. Cat.nos. 518-9 published by HOFFMANN (1939: 28) seem to have been a separate manuscript of the *dhāraṇī*.
2. Cf. SANDER 1968: 154-161; Tables 21-26.

In the new edition of ĀṭānSū, ĀṭānSū(Gil) will be published together with a re-edition of ĀṭāṇSū(CASkt), which will contain all the fragments newly identified since 1939. On account of the complete text in ĀṭānSū(Gil) it is much easier to arrange the fragments and reconstruct the ĀṭānSū(CASkt) on the basis of internal repetitions. Since both texts are presented in parallel columns one can see which parts are missing or are different. Very important for the reconstruction is the survey of all fragments and the synopsis the beginning of which has been treated by SANDER 2007: 164-171 in detail. The synopsis is meant for giving an idea about how the text looks like, and how much of it is preserved, including variants, and scribal errors. Words are only restored (in round brackets) to indicate its position in the context. Fat numbers refer to the pages in Hoffmann's edition, the paragraphs to the new edition.

1. Example

As mentioned before, fragments of 30 different manuscripts are available for the reconstruction of ĀṭānSū(CASkt). In the following one will find examples of the transliteration (A) and the synopsis (B) of the beginning of the Sūtra which show the method how a reconstructed text is prepared from different fragments. In C this reconstructed text is compared with ĀṭānSū(Gil) and the Tibetan translation.

(A) Transliteration[1]

33.11 (K 531.11)[2] DĀ MS[3] Qizil (Cave 66-67?)[4] Turkestan Gupta Type, 5th to 6th cent.

recto

§§ 1a.1-2a.2

1. Quoted according to the transliteration with its notes and the synopsis by L. SANDER without whom this paper never would have been possible.
2. Cf. HOFFMANN 1939: 26f.
3. Cf. SHT IV: 155-176. It is the only manuscript with remains, however poor they are, consisting of nine folios in sequence. They contain parts from nearly all paragraphs, except the final ones. This manuscript is the basis for HOFFMANN's reconstructed text.
4. We follow the numbering of the caves given by Chinese archaeologists. Cave 66-67 correspond to GRÜNWEDEL's (1912: 86) "Rotkuppelhöhle A-B" with the grammalogue "MQR".

1 + + + + + + + + + + + .ā[s] tarkikāś c.[1] + + + + + + + + + + + + + + + +
+ + + + + + + + + + + +
2 + + + + + + ś. [t]. + + + raḥ anekayakṣa[s].[h].srapariv. + + + + + + + +
+ + + + + + + + + + + + + +
3 + + + + + [||] upetya ○ bha[g].[v]..[p].[d]. [ś].[r].sā vanditvā [e] + + +
ṣ.dat* + + + + + + + + + + + + + +
4 + + + + + + rvaṃ jeta○[va]nam udāreṇāvabhāsena s[ph]u + + + +
[e]kā[nt]. + + + + + + + + + + + +
5 + + + [y]. gāthāṃ babhāṣe + namastu te mahāvīra [sa]ṃ + + [d].i[p].
.[o] + + + + + + + + + + + + + + + + +
6 + + + + + [m a] + + + + + + + ... + + + + + + + + + + + + + + + + + +
+ + + + + + + +

175 (K 524),[2] fol.37[3] Qizil (Caves 66-67?) North Turkestan Brāhmī, Type a, c. 7th cent.[4]

recto

§ 1a.1

1 evaṃ mayā śrutam ekasamayaṃ bhagavāṃ śrāvastyāṃ viharati
2 smāj jetavane anāthapiṇḍadārāme a[tha] vaiśravaṇo ma
3 hārāja aneka○yakṣaśataparivāraḥ anekaya
4 kṣasahasra○parivāraḥ atikkrāntavarṇaḥ abhikkrā
5 nt[ā]yāṃ rātrau yena bhagavāṃs tenopajagāma upetya bha[ga]

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1. HOFFMANN (1939: 12, n. 1) informs that the remains belong to the preceding *sūtra*, which is the *Śaṅkaraka*. *tarkikāś ca* is part of the *antaroddāna* at the end of the *Śaṅkarakasūtra*; cf. DĀ MS, fol. 348ar8: || *antaroddāna* || *ājīvikās tārkikāś ca nigraṃthānuśrāvikā* .. .. ||. It contains names of heretical schools which occur in this *sūtra*. Cf. SHT IV: 170f., and HARTMANN 2004: 126. The number of missing *akṣaras* after the *antaroddāna* and in line 2 suggests that the ĀṭānSū opened with the abbreviated form *śrāvastyām nidānam**.
2. HOFFMANN 1939: 18f.
3. Only four nearly complete folios survived from this manuscript: two (fols. 37 and 38) from the beginning, one (fol. 55) from the middle, and one (fol. [6]X) from the end of the *sūtra*. The folio numbers suggest that other sūtras preceded the ĀṭānSū. Because of the considerably low folio numbers and the small size of the folios (cf. SHT I: 99) it is impossible that the folios belonged to a DĀ manuscript.
4. The script is considerably early. *–ā* symbolized by a prolongation of the headmark is not very distinct in this manuscript.

6 vatpādau śirasā vantitvā[1] ekante n[y]aṣīdad apīd. +
verso
§§ 1a.1-2
1 vaiśravaṇasya mahārājñaḥ varṇānubhāvena sarvvaṃ jeta +
2 nam udāreṇāvabhāsena sphuṭam abhūt* ekāntani[ṣa]
3 ṇṇo vaiśrava○ṇo mahārājā tasyāṃ velāyāṃ gāthā
4 babhāṣe || ○ namastu te mahāvīra saṃbuddha dvipa
5 dottamaḥ na tad devāḥ prajānanti yat prajānāsi ca
6 kṣumān* pratyutpannān atītāṃś ca ye ca buddhā anaga

175 (K 524),[2] fol.38
recto
§§ 1a.2-2a.1
1 tāḥ sarvvān ahaṃ namasyāmi tvaṃ cāhaṃ śaraṇaṃ gataḥ [:] ta
2 dyathā • bilimāha • balimele • purā • pure • ghori •
3 gan[dh]āri • cori • ○ caṇḍāli • sopakke • stulasāpati
4 padumāpa○ti svāha || santi bhadanta bhagavataḥ śrā
5 vakaḥ bhikṣavo bhikṣuṇyaḥ upāsakā upāsikāḥ ye a
6 raṇyavanapra[s]th[ā]ni prānt[ā]ni śayanāsanāny adh[y]āva[sa]

681b (K 536b)[3] possibly Qizil[4] North Turkestan Brāhmī, Type a, c. 7th cent.
verso
§ 1a.1
4 + + + + ○ [ś].āvas[tyā]ṃ [n]i + [nam*] atha vaiśrava[ṇ]. +

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1. *vantitvā* for *vanditvā* indicates that this manuscript was likely copied by a Tokharian of little Sanskrit knowledge. The Tokharian language does not distinguish between tenuis and media as the Sanskrit does. Another indicator are the numerous orthographical mistakes compared with cat.no. 33, especially that long and short vowels are often mixed up. Nearly all deviations from the classical Sanskrit are annotated by HOFFMANN.
2. Cf. HOFFMANN 1939: 19.
3. The fragment is part of a composite manuscript containing the *Dhvajāgrasūtra* followed by the ĀṭānSū published by WALDSCHMIDT 1959: 17f. (repr.1967: 387f.). The scarce remains of the ĀṭānSū are preserved in 681b verso 4-5; cf. also SANDER 1987: 193f.
4. No grammalogue of the finding place is written on the fragment. WALDSCHMIDT (1959: 17, n. 3 [repr. 1967: 387]) notices that the remains of the two fragments were found at Qizil. This is supported by the script.

5 + + + + + + + + + + + + + + + nekayakṣasaha[s]r. +
6 + + + + + + + + + + + + + + + + [pa]rivārah ati[k]r. +

1242b (X 397)[1] possibly Qizil North Turkestan Brāhmī, Type a, 7th cent.

verso

§ 1a.1

y /// kṣaśatapar[i] ///
z ///kayakṣaśa[t]a ///

165.26 (K 459.1)[2] DĀ MS[3] Qizil (Caves 66-67?)[7] North Turkestan Brāhmī, Type a, c. 7th cent.

verso

§§ 1a.1-2a.2

1 /// + + .y. bha[g].[v]. .. + + + + + + + + + + + ///
2 /// .[ph]uṭam abhūd enta[4] + + + + + + + + + + ///
3 /// [y].t prajānāsi cakṣu[ṣ]. .. + + + + + + + + ///
4 /// + .[o] bhikṣuṇ[y]a upā[s]. + + .āsikā y[e a] ///
5 /// + .[a]bhiprasannāś.. + + + + nas te bahutarā v[y]ā ///
6 /// + + ama .. + + + idam eva [āṭā] + ///
7 /// + + + .. + + + + + + + + + + + + + ///

(B) Synopsis of the beginning of ĀṭānSū(CASkt)

175,fol.37r1:	**(33)** evaṃ mayā śrutam ekasamayaṃ bhagavāṃ śrāvastyāṃ viharati
174r2:	… (evaṃ) m(a)y(ā ś)ru(tam) …
681bv4:	…….. ś(r)āvastyāṃ ni(dā)nam*

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1. Identified by WILLE in SHT 8: 198. Fragment from a composite manuscript. Wille mentions that the sequence of sūtras and the wording is the same as in cat.-no.681b, namely, that the ĀṭānSū follows the *Dhvajāgrasūtra*.
2. Cf. HOFFMANN 1939: 21.
3. Cf. SHT IV: 176-211. Recto contains parts of the end of the *Śaṅkarakasūtra* (cf. SHT IV: 200) and possibly also the beginning of ĀṭānSū, nothing of which is preserved. The size of the original folios was approximately 11.5 x 44-45 cm. They are written in nine lines, each line containing between 53 to 64 *akṣaras*. Script and size of the folios are similar to that of cat.no.174. The distance from the left margin to the string hole is c. 9 *akṣara*s.
4. HOFFMANN (1939: 21, n. 12) annotated: “Lies: *ekānta*.”

175,fol.37r2:	smāj jetavane anāthapiṇḍadārāme
175,fol.37r2-3:	atha vaiśravaṇo mahārāja anekayakṣaśataparivāraḥ
33.11r2:	... ś(a)t(aparivā)raḥ
174r3:	... rā<jā> anekayakṣaśat. ...
681bv4:	atha vaiśravaṇ. ...
1242bvy:	... (ya)kṣaśatapari(vāraḥ)
175,fol.37r3-4:	anekayakṣasahasraparivāraḥ atikkrāntavarṇaḥ
33.11r2:	anekayakṣas(a)h(a)sraparivā(āraḥ) ...
681bv5-6:	(a)nekayakṣasahasr(aparivāraḥ)
IOLToch.355rb:	(anekayakṣasaha)sra(pari)vār(o) atikrāṃt(a) ...
681bv6:	(anekayakṣaśatasahasra)parivāraḥ atikr(ānta)...
1242bvz:	ane)kayakṣaśata(sahasraparivāraḥ) ...
175,fol.37r4-5:	abhikkrāntāyāṃ rātrau yena bhagavāṃs tenopajagāma
175,fol.37r5-6:	upetya bhagavatpādau śirasā vantitvā ekante nyaṣīdad
33.11r3:	‖ upetya bhag(a)v(at)p(ā)d(au) ś(i)r(a)sā vanditvā e(kānte nya)ṣ(ī)dat*
165.26v1:	(upet)y(a) bhag(a)v(a) ...
174r4:	.... (ekā)n(t)e nyaṣīdad
175,fol.37r6-v1:	apīd(ānīṃ) vaiśravaṇasya mahārājñaḥ varṇānubhāvena
174r4:	apīdānīṃ vaiśra(vaṇa)sy(a ma)h(ā)r(āj). ...
IOLToch.355rc:	... (mahā)rājño varṇānubh(āvena)
175,fol.37v1-2:	sarvvaṃ jeta(va)nam udāreṇāvabhāsena sphuṭam abhūt*
33.11r4:	(sa)rvaṃ jetavanam udāreṇāvabhāsena sphu(ṭam)
165.26v2:	... (s)phuṭam abhūd
175,fol.37v2-4:	ekāntaniṣaṇṇo vaiśravaṇo mahārājā tasyāṃ velāyāṃ gāthā babhāṣe ‖
33.11r4:	ekānt(a) ... (velāyā)ṃ gāthāṃ babhāṣe (|)
165.26v2:	e<kā>nta ...
174r5:	... m(a)hārājā-s-tasyāṃ vel(āyāṃ) gāthāṃ babhā(ṣe) ‖

175,fol.37v4-5: namastu te mahāvīra saṃbuddha dvipadottamaḥ
33.11r5: namastu te mahāvīra saṃ(buddha) d(v)ip(ad)o …
IOLToch.355rd: … te mahāvī(ra) …

175,fol.37v5-6: na tad devāḥ prajānanti yat prajānāsi cakṣumān*
165.26v3: … y(a)t prajānāsi cakṣuṣ(mān)
180.4a ra: …(pra)jā(na)n(ti) yat pra(jānāsi) …
174r5-6: … (cakṣuṣmā)n*

175,fol.37-38v6-r1: pratyutpannān atītāṃś ca ye ca buddhā anagatāḥ
174r6: (p)r(a)tyutpannam atītāṃś ca ye ca buddh(ā) anāgataḥ
33.11r6: (pratyutpanna)m a(tītāṃś ca) …

175,fol.38r1: sarvvān ahaṃ namasyāmi tvaṃ cāhaṃ śaraṇaṃ gataḥ :
174r6: sarvān (ahaṃ) …

175,fol.38r1-3: tadyathā · bilimāha · balimele · purā · pure · ghori · gandhāri ·
174r7: … (ga)ndhāri ·

175,fol.38r3-4: cori • (35) caṇḍāli · sopakke · stulasāpati padumāpati svāha ||
174r7: sobake · sthulasāpati · padumā(pati) s(v)āhā

(C) The reconstructed text of the beginning of ĀṭānSū(CASkt) compared with ĀṭānSū(Gil)

ĀṭānSū (CASkt) § 1a.1

(33) evaṃ mayā śrutam **ekasamayaṃ** bhagavāṃ śravastyāṃ[1] viharati[2] jetavane **anāthapiṇḍadārāme** <||> atha vaiśravaṇo

1. Cf. in Cat.no.681b the abbreviated form *śrāvastyāṃ nidānaṃ*. For other examples see SWTF s.v. *nidāna*(3). For a discussion of the opening of the Sūtra cf. SANDER 2007: 174-176.
2. Cat.-no.175, fol.35r1-2 reads *viharati smāj jetavane*, which was corrected by HOFFMANN (1939: 34, n.4) to *viharati sma*.

mahārājo anekayakṣaśataparivāro anekayakṣasahasraparivāraḥ[1] atikrāntavarṇaḥ **abhikrāntāyāṃ** rātrau yena bhagavāṃs **tenopajagāma** <|> **upetya bhagavatpādau** śirasā vanditvā ekānte **nyaṣīdat** | apīdānīṃ vaiśravaṇasya mahārājño[2] varṇānubhāvena sarvaṃ jetavanam udāreṇ**ābhāsena** sphuṭam abhūt |<|> ekāntaniṣaṇṇo vaiśravaṇo mahārājā tasyāṃ velāyāṃ gāthāṃ babhāṣe ||

§ 1a.2

nam'astu[3] te mahāvīra   saṃbuddha dvipadottama <|>
na tad devāḥ prajānanti   **yat prajānāsi cakṣuṣmān**[4] |<|>
pratyutpannam[5] atītāṃś ca   ye ca buddhā anāgatāḥ <|>
sarvān ahaṃ namasyāmi   tvāṃ **cāhaṃ** śaraṇaṃ gataḥ |<|>

§ 1a.3

tadyathā | bilimāha | balimele | purā | pure | ghori | gandhāri | cori | (35) caṇḍāli | sopakke sthulasāpati | padimāpati svāhā |<|>

ĀṭānSū(Gil) § 1.1

(348v1) evaṃ mayā śrutam **ekasmiṃ samaye** bhagavāṃ śrāvastyāṃ viharati jetavane **anāthapiṇḍadasyārāme** <||> atha vaiśravaṇo **mahārājo** 'nekayakṣaparivāro 'nekayakṣaśataparivāro anekay(akṣasahasrapa)**(348v2)**rivāro **'nekayakṣaśatasahasraparivāro** 'tikrāntavarṇo **'tikrāntāyāṃ** rātryāṃ **yena bhagavāṃs tenopasaṃkrāntaḥ** <|> **upasaṃkramya bhagavataḥ pādau** śirasā vanditvaikānte **niṣaṇṇo** <||> 'pīdānīṃ vaiśravaṇ(asya) mah(ā)r(ā)ja**(348v3)**sya varṇānubhāvena sarvaṃ jetavanam udāreṇ**āvabhāsena** sphuṭam abhūd <||> ekāntaniṣaṇṇo vaiśravaṇo mahārājas tasyāṃ velāyāṃ gāthāṃ bhāṣate | ||

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1. Cat.-nos.681b and 1242b differ from the other CA manuscripts (Cat.-nos. 33.11, 174, 175 fol.37) by adding *anekaśatasahasra°* after *anekasahasra°* as ĀṭāṇSū(Gilgit).
2. The text follows IOLToch.355rc. Cat.-no.175, fol.37v1 *°rājñaḥ varṇā°*, annotated by HOFFMANN 1939: 19, n.2.
3. For *nam' astu* cf. HOFFMANN 1939: 13, n.5.
4. Cat.-no.175, fol.37v4-5 reads *cakṣumān*. Cf. HOFFMANN 1939: 19, n.6.
5. Cat.-no.175, fol.37v6 reads *pratyutpannān*.

§ 1.2

namo 'stu te mahāvīra saṃbuddh(a d)v(ipadot)t(ama)<|>
(348v4)na **taṃ** devāḥ prajānanti **yaṃ prajānāti buddhimān** |<|>
pratyutpannam atītāṃś ca ye ca buddhā anāgatāḥ <|>
sarvān ahaṃ namasyāmi tvāṃ **cāsmi** śaraṇaṃ gataḥ <||>

The Tibetan translation of the verses § 1.2 runs as follows :

ĀṭānSū(Tib) **464**[1] **(1.5-6)**

rkaṅ gñis dam pa rdzogs saṅs rgyas ||
blo ldan khyod kyis gaṅ mkhyen pa ||
lha rnams kyis ni de ma 'tshal ||
dpa' chen khyod la phyag 'tshal lo ||
saṅs rgyas gaṅ dag 'das pa daṅ ||
da ltar byuṅ daṅ ma byon pa ||
thams cad la ni bdag phyag 'tshal ||
khyod la'aṅ **bdag** ni skyabs su mchi||

Comments:

§ 1.1

The opening formula of ĀṭānSū slightly diverges in ĀṭānSū-(CASkt) and ĀṭānSū(Gil). ĀṭānSū(CASkt) reads adv. *ekasamayaṃ*[2] and ĀṭānSū(Gil) *ekasmiṃ samaye* which agrees with Tib. *dus gcig na*. *Ekasmiṃ samaye* is also found in CASkt texts. Cf. SWTF *s.v. eka*, 3 loc.sg.

ĀṭānSū(CASkt) has *anāthapiṇḍadasyārāme* ĀṭānSū(Gil) *anātha-piṇḍadārāme*. Both forms are found in CA manuscripts. Tib. *mgon med zas sbyin gyi kun dga' ra ba na* agrees here with AṭānSū(CASkt).

In ĀṭānSū(CASkt) we read *mahārājā* and in ĀṭānSū(Gil) *mahārājo*. The declension of this compound according to the consonant declension of stems in *-an* in Sarvāstivādin texts from Central Asia against the declension of stems in *-a* in Mūlasarvāstivādin texts from Gilgit was already noted by G. VON SIMSON 1985 : 83, 92.

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1. This number refers to the page in Skilling 1994.
2. Cf. SWTF *s.v.* and Pāli *ekaṃ samayaṃ*.

In ĀṭānSū(Gil) the retinue of Vaiśravaṇa consists of *'nekayakṣaparivāro 'nekayakṣaśataparivāro anekayakṣasahasraparivāro 'nekayakṣaśatasahasraparivāro*. This series has two more members as ĀṭānSū(CASkt), but agrees with the Tib. text. Cf. SKILLING 1997 : 562.

abhikrāntāyāṃ rātryāṃ "at the waning of the night" is the usual wording in CASkt manuscripts, but also the reading *atikrāntāyāṃ rātryāṃ* is found as *varia lectio*. Cf. SWTF *s.vv.* Cf. Tib. *nam sros pa daṅ* "at nightfall".

The phrase for a person approaching the Buddha *yena bhagavāṃs tenopajagāma upetya* ... in CASkt manuscripts against *yena bhagavāṃs tenopasaṃkrāṃtaḥ upasaṃkramya* ... in Skt texts from Gilgit was discussed by VON SIMSON 1965 : 80-88 and 1977 : 479-488 in detail.

Cf. also VON SIMSON 1985 : 90 on *bhagavatpādau śirasā vanditvā* "paying homage to the feet of the Blessed One with his head" in CASkt and *bhagavataḥ pādau* ... in Mūlasarvāstivādin texts.

The preference of tensed verb forms in CASkt texts as e.g. *nyaṣīdat* against the *infinitus niṣaṇṇa* in Mūlasarvāstivādin manuscripts is treated by VON SIMSON 1985: 83.

Also the phrase *gāthāṃ babhāṣe* in ĀṭānSū(CASkt) and *gāthāṃ bhāṣate* in ĀṭānSū(Gil) was noted by VON SIMSON 1985: 82,83, 90.

§ 1.2

The ĀṭānSū(CASkt) § 1.2 may be translated:

> "Homage to you, Great Hero, Fully Awakened, best of bipeds !
> The gods do not know that What you, the seer, know."

nam'astu in ĀṭānSū(CASkt) instead oft the correct Skt. *namo 'stu* in ĀṭānSū(Gil) might be a prakritism according to HOFFMANN 1939 : 13, n.4. Cf. Pāli *nam'atthu.*
For acc.sg.n. *taṃ* ... *yaṃ* instead of *tad* ... *yad* 21. see BHSG 11and 21.46.

In ĀṭānSū(CASkt) we read in the fourth *pāda*: *yat prajānāsi cakṣuṣmān*, in ĀṭānSū(Gil) *yaṃ prajānāti buddhimān* "what knows the wise one" and in Tib. *blo ldan khyod kyis gaṅ mkhyen pa. Cakṣuṣmān* is

an offence against the metre *anuṣṭubh* which should be at the end of the fourth line –⏑⏓. Cat.no.175 fol.37v4-5 reads *cakṣumān* which would be metrically correct and might be influenced by Pāli *cakkhuma*. Cf. e.g. SN I 121.14-15 *mahāvīra mahāpañña* || ... *pāde vandāmi cakkhuma*. In ĀṭānSū(Pāli) both stanzas are missing. *buddhimān* of ĀṭānSū(Gil) is found in Tib. *blo ldan*, but on account of the Tib. *khyod kyis* one may conclude that the Tib. translators read *prajānāsi* in the Skt. Text as in the repetition of this verse in § 21.2.

In the fourth *pāda* of the second verse we read in ĀṭānSū(CASkt) *tvāṃ cāhaṃ śaraṇaṃ gataḥ* and in ĀṭānSū(Gil) *tvāṃ cāsmi śaraṇaṃ gataḥ*. Here too the Tib. *khyod la'aṅ bdag ni skyabs su mchi* "and to you I go for refuge" is closer to ĀṭānSū(CASkt).

§ 1a.3

The *mantra* in ĀṭānSū(CASkt) *tadyathā* | *bilimāha* | *balimele* | *purā* | *pure* | *ghori* | *gandhāri* | *cori* | *(35) caṇḍāli* | *sopakke sthulasāpati* | *padumāpati svāhā* |<|>) is the first *mantra* mentioned above which is added in the CA manuscripts Cat.-nos. 175 fol.38v1-4 and 174 r7 and which has no parallel in the other ĀṭānSū versions.

2. Example

This example shows which difficulties arise in editing a text even when there are complete parallel versions available.

ĀṭānSū(CASkt)

§ 9a.1

yānāny ete abhiruhya   guhyakā ⏓ ⏑ – ⏑ –|
diśa(ś) catasra pālayanti   mahārdhikā mahābalāḥ[1] <||>
(53) teṣāṃ ca rajñāṃ n(a)g(a)rāṇi   vivi(dhā) ⏓ ⏑ – ⏑ –||[2]

1. HOFFMANN 1939: 51, 53 could make use of only one manuscript, Cat.-no.31v5-6, for this and the following half verse. Cat.-no.31v5 reads *pracarās teṣāṃ r.* ⏑ – || – – – – *santi teṣām vividhā antarīkṣagāḥ* ||. Cf. Pāli: *pacārā tassa rājino*. Cat.-no.621r1-3, which preserves more text from the first verse, corresponds to ĀṭānSū(Gil).
2. Cf. ĀṭānSū(Gil) *vividhā antarīkṣakāḥ*. HOFFMANN 1939: 53 reads *antarīkṣagāḥ* following Cat.-no.31v6.

§ 9a.2

(tadya)thā [1] āṭānāṭā [2] kuṇāṭā (parikusa)ṇāṭā nāṭā nāṭāpurikā <|> uttareṇa (ka)vivaṅko[3] jalaugh(o) 'pareṇa navan(a)v(aty a)mbarāvatī pu(ṣ)karā puṣkarāvatī mahī[4]

saro 'tra dharaṇī nāma
pṛthaksrotaḥsamālayaḥ <|>
srotāṃsi yataḥ prajāy(anti)
+ + + + + + + + |

§ 10a.1

+ + + + + (u)śiranāṃdayās taṃtalis tataliḥ tatalā tato tali esī pesī tataḥ esī pakṣiṇa iva dṛśyaṃte antarīkseṇa vaihāyase <|> uttarottareṇa nāḍāpurikāyā (bakāva)tī nāma sā sabhā <|> yatra yakṣāḥ saṃniṣīdaṃti saṃnipataṃti <||>

§ 10a.2

(55)bhirikāpādalaṃbosṭhā[5] karāḍā lomaśodarāḥ <|>
vṛkṣā nityaph(alās tatra nānādvija)nik(ū)jitāḥ[6] <||>
mayūrakuṃjābhiratāḥ[7] kokilaiś ca mahāvane <|>

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1. Cat.-nos.621 and 1189 preserve most of the text. HOFFMANN 1939: 53 had only the divergent version of Cat.-no.31v6.
2. Cat.-no.31v6 reads: *āḍānāḍ(ā)* as ĀṭānSū(Gil).
3. Cat.-no.31v6 reads: *kaphīvaṅgo*
4. The list of names ends with *mahī* according to Tib. *sa gźi can*. Originally the text hereafter could have been in verses as in Tibetan.
5. Cf. SWTF *birikā-pāda*. Cat.-nos. 33.15v4 reads *bhirikk.*, Cat.-no.1189r3 *bhirikāpāda°*. ĀṭānSū(Tib.) reads *rkaṅ mi sdug "having ugly feet"*.
6. MAUE (1985: 106r3 and n.126) proposed to restore to *nānādvijanikūjitāḥ* "resounding with the voices of manifold birds", This agrees with ĀṭānSū(Gil). MAUE refers to the same wording in Mvu III 438.20. According to him this restoring agrees with the Uighur translation. Cf. SWTF *s.v.*
7. This reading of the compound is attested in two manuscripts, Cat.-no.631v4 and 1189r4, translated by SANDER 1987: 199, n.27: "delightful through peacocks and creepers". Cf. SWTF *s.v.* HOFFMANN has restored this line according to the Tibetan (=ĀṭāṇSū(Tib) I: 496 [2.43]) to *(mayūrakrauñcābhiru)tāḥ* "filled with the voices of peacocks and curlews", which corresponds to ĀṭānSū(Pāli): *mayūrakoñcābhirudā* and ĀṭānSū(Gil). Cf. the Chin. Translation in HOFFMANN 1939: 54: "Kalaviṅkas, Pfauen und alle Arten von Vögeln lassen beständig wohlklingenden Gesang erschallen."

jīvaṃjīvakaśabdaiś ca atha u(ṣṭ)r(aravair api ||)
⏓ ⏓ ⏓ ⏓ (kura)vak(ā) ⏓ ⏓ ⏓ ⏓ ⏑ – ⏑ – <|>
ramate 'sau nṛttagītena kubero naḍinyā[1] saha |<|>

ĀṭānSū(Gil)

§ 9.1

yā(n)ā(ny) ā(kā)śe[2] **'bhir(u)hya** gu(hya)kāḥ kāmagāminaḥ <|>
diśaś catasraḥ **pālayanti** mahardhikā mahābalāḥ <||>
teṣāṃ ca rājñāṃ nagarāṇi vividhā antarīkṣakāḥ <||>

§ 9.2

tadya(thā āṭā)(**350v2**)nāṭāḥ kunāṭāḥ parikusanāṭāḥ nāḍā nāḍāpurikā <|> **uttareṇa kapīvaṃkā**
jalaugho 'pareṇa ca navanavaty aṃbarā ambarāvatī puṣkarā puṣkarāvatī mahī <|>
saro 'tra dharaṇ(a)kaṃ nāma srota<ḥ>samālayaḥ <|> **(350v3) pṛthak srotāṃsi yataḥ**
pravarttaṃte yato vṛṣṭiḥ jāyate |

§ 10.1

pāre bhadanta uśīranāḍāyāḥ **taṃtaliḥ taṃtaliḥ esi pesi tato esi pakṣiṇa iva dṛśyante antarīkṣe v(i)hāyasi** <|> (350v4) uttarā uttareṇa bhadanta nāḍāpurikāyā bakāvatī[3] nāma sā sabhā | yatra yakṣās sanniṣīdaṃti sannipatanti |<|>

§ 10.2

bhirikkapālā laṃboṣṭhā karāḍā lomaśodarāḥ <|>
vṛkṣā nitya(**350v5**)phalās tatra nānādvijanikūjitāḥ <||>
mayūrakrauñcābhirutaiḥ kokilaiś ca mahāsvaraiḥ <|>
jīvajīvakaśabdaiś ca atha uṣṭraravair api |<|>
kokusmakā kurabakā madhupuṣparasapriyā |
(**350v6**)ramate 'sau nṛttagītena **kubero nalinyā** saha |<|>

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1. HOFFMANN 1939: 16 reads *tyā* for *nyā* and therefore restores to *padmavatyā*. *Naḍinyā* is fully preserved in Cat.-no.1189r5 and in part in Cat.-no.2814rb. *nalinī* is another word for "lotus".
2. *ākāśe* has no equivalent in ĀṭānSū(Tib) 492 [2.36].
3. Cf. ĀṭānSū(Tib) *bya gar can* "having herons". For Tib. *bya gar* = Skt. *baka* see NEGI *s.v.*

ĀṭānSū(Tib) **492-496**

§ 9.1 (2.36)[1]

rdzu 'phrul chen po stobs po che'i ||
gnod sbyin 'dod dgur mchi ba rnams ||
bźon pa de dag 'tshal nas ni ||
phyogs bźi dag ni skyoṅ bar bgyid ||

The translation of the third line agrees with ĀṭānSū(CASkt) *yānāny ete*[2] *abhiruhya*

(2.37)

rgyal po dag gi groṅ khyer dag |
sna tshogs mkha' la rgyu ba mchis ||

The prose list of towns in 2.37- 2.39 agrees with the Skt. versions. The Skt. names *taṃtaliḥ tataliḥ esi pesi tato esi* which sound like a *mantra* are translated into Tibetan.

2.40[3]

chab rgyun maṅ po'i gnas gyur pa ||
'dzin pa źes bgyi'i mtsho mchis te ||
chab rgyun tha dad de las 'byuṅ ||
de las dguṅ char 'bab par 'gyur ||

Whereas the following list of towns in ĀṭānSū(Skt) § 10.2 is in prose, we have in ĀṭānSū(Tib) 2.41 one stanza and prose in the latter half (2.42).

2.43[4]

de na ljon śiṅ 'bras bu rtag |
rma bya khruṅ khruṅ sgra sñan daṅ ||
khu byug sgra skad chen po daṅ ||
śaṅ śaṅ te'u dag sgra 'byin ciṅ ||
rma bya rnams kyi sgra dag daṅ ||

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1. 2.36 and 2.37 correspond to ĀṭānSū(Skt) § 9.1
2. For n.acc.pl *ete* cf. BHSG 21.36.
3. This stanza corresponds to the prose of ĀṭānSū(Skt) § 9.2 *saro* etc.
4. 2.43 corresponds to ĀṭānSū(Skt) § 10.2.

ko'um kum pa daṅ chun lag daṅ ||
bya rnams sna tshogs skad 'byin ciṅ ||
me tog sbraṅ rtsi'i ro la dga' ||
lus ṅan po de glu gar gyis ||
padma can daṅ lhan cig rtse ||

Comments

The first line of the verse in ĀṭānSū(CASkt) § 9a.1 is a *sa-vipulā* *yānāny ete abhiruhya guhyakā* ... "The Guhyakas ... mounting these vehicles". The BHS form *ete*[1] instead of classical Skt. *etāni* could be used *metri causa*. ĀṭānSū(CASkt) agrees with the Tib. *gnod sbyin ... bźon pa de dag 'tshal nas ni* || Cf. Pāli *te yāne abhirūhitvā* "Mounting (their) vehicles they (roam about all quarters)". The reading of ĀṭānSū(Gil) *yā(n)ā(ny) ā(kā)śe 'bhir(u)hya* "Mounting the vehicles in the sky" has no parallel.

In the third line *diśaś catasra pālayanti, catasra* might be *metri causa*, but also for the type *catasraḥ pālayanti* we find an example in BALK 1988: 143 §105. The form *pālayanti*, resp. *pālayati* which causes one hypermetric *akṣara,* is found everywhere in this text. These *–aya-* form should be regarded as based on Prakrit *–e-*, as BALK 1988: 142 §104 notes.

In the fifth line the first half of the *anuṣṭubh* is ––⏑––, a type which was not described by BALK 1988, but which agrees with the licenses of Buddhist metrics[2]. With the following *nagarāṇi* this would make a *sa-vipulā* (?). From the following line containig two adj. m. nom. pl. *vividhā antarīkṣakāḥ* one could also conclude that perhaps originally m. nom. pl. *nagarā* was intended as in Pāli (cf. HOFFMANN 1939: 53) *tassa ca nagarā ahu antalikkhe sumāpitā* || According to MW *s.v. nagara, nagara* as m. noun is only found in Mahābhārata.

The following enumeration (ĀṭānSū 9.2) of towns, rivers, oceans etc. in the sky is given in prose as in ĀṭānSū(Tib), even though some parts seem to be a rhythmic prose. In Tib. 2.40-41 we find two verses which correspond to Skt. *saro 'tra dharaṇ(a)kaṃ nāma srota<ḥ>samālayaḥ*

1. Cf. BHSG 21.36.
2. For this suggestion I thank Prof. BAHULKAR and M. HAHN.

<|> *(350v3) pṛthak srotāṃsi yataḥ pravarttaṃte yato vṛṣṭiḥ jāyate ... taṃtaliḥ taṃtaliḥ esi pesi tato esi pakṣiṇa iva dṛśyante antarīkṣe v(i)hāyasi* <|> With the reading of CASkt. *dharaṇī* we have here two lines of an *anuṣṭubh.* Cf. the Pāli text (HOFFMANN 1939: 53) which is completely in verse form: *uttareṇa kapīvanto janogham apareṇa ca* | ... *rahado pi tattha dharaṇī nāma yato meghā pavassanti vassā yatto patāyanti* || In chapter 6.6 of *Lokaprajñapti* we find four stanzas which describe the four great streams that flow from Lake Anavatapta[1]. The Skt text of the first stanza which reminds us of the verse just quoted from ĀṭānSū runs as follows:

> *uttareṇa kadhīvaṃkaḥ jalaugham apareṇa tu* |
> *da(śo) mahodadhis tattra pṛthaksrotākaro mahān* ||
> "In the north lies Kadhīvaṅka, in the west however are abundant waters.
> There lies the sea Daśa, the great place of origin of different rivers."

In ĀṭānSū(CASkt) the name of the lake is Kavivaṅka with the variant reading Kaphīvaṅgo in Cat.-no.31v6, in ĀṭānSū(Gil) Kapīvaṃkā and in Tib. 2.38 Kapibaṅka. The Tibetan reading might be due to a manuscript, as e.g. from Gilgit, which did not make a difference between *–va-* and *–ba-*.

The phrase *(u)śiranāṃdayās taṃtalis tataliḥ tatalā tato tali esī pesī tataḥ esī* which sounds like a *mantra* is a list of names of towns which lie in the air looking like birds. All the names are translated in ĀṭānSū(Tib).

In ĀṭānSū(Gil) 10.2 = Tib. 2.42-43 the *yakṣas* and Kubera's place are described.

> "They (*scil.* the yakṣas) have ugly feet[2], pendent lower lips, gaping mouths[3] and hairy bellies.
>
> The trees there bear always fruit.
> They are resounding with the voices of manifold birds,

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1. Cf. the full text and discussion in DIETZ 1996: 7-15.
2. Skt. *bhirikāpādā*, Tib. *rkaṅ mi sdug la.* Gil. *bhirikkapālā* "protectors of the fearful"?
3. Skt. *karāḍā* could also be translated "they are dreadful" as in Tib. *'jigs ruṅ.* Cf. SWTF *s.v. karāḍa.*

with the cries of peacocks and curlews,
with noisy cuckoos[1],
with the sounds of partridges
and even with the roars of camels[2].
The Kokusmaka- and Kurubaka-plants[3]
with the pleasing, sweet taste of their blossoms.

Kubera rejoices (there) in dance and songs
together with Nalinī.

The following example shows a list of gendered types which is repeated for other seven classes of supernatural beings. Such lists in which the beings are given first in male and then in female form is one of the characteristic elements of *rakṣā* literature[4].

3. Example

ĀṭānSū(CASkt) § 12a.6

(yasya kasyacid) bh(a)d(a)ṃt(a) bh(a)g(ava)taḥ śrāv(akasya) bhikṣor vā bhikṣuṇyā vā upāsakasy(a (vā upāsikāyā vā i)d(a)m ev(a) āṭ(ānāṭikaṃ sūtraṃ vidyā rakṣā pādavandanī vi)s(ta)reṇod(d)iṣ(ṭ)ā bhaviṣyati pravartā <|> tasya sati k(a)śc(i)d **gandh(arvo vā) g(a)ndharvī vā gandha(rvamahallako) vā g(andharvama)hallikā vā g(andharvapotalako vā) g(a)ndharvapotali(kā vā) gandharvapāriṣado vā gandharvapā(riṣaḍī vā gandharvapracaro vā gandharva)pr(a)carī vā** viheṭh(ako avatā)raprekṣī (avat)āragaveṣī[5] upasaṃkramiṣyati upasthā(syaty upaniṣatsyati na lapsyate avatāraṃ na lapsyate ālambanaṃ na laps)y(a)te gandharvāṇ(ā)ṃ gandharvasamitiṃ gaṃ(tuṃ na lapsyate | ā)ḍ(a)k(a)v(a)n(t)āyāṃ r(ā)jadhānyāṃ v(āsaṃ ||)

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1. ĀṭānSū(CASkt) "They are delightful through peacocks and curlews and through the cuckoos in the great wood."
2. The Tib. is *rma bya rnams kyi sgra dag daṅ* "the peacocks' voices".
3. According to MW *kurabaka* means "red amaranth; the blossom of red amaranth". The Tib. has here two more birds: "the Ko'umkumpas, the ospreys (cf. Negi *s.v. chun lag*) and manifold birds cry and enjoy the taste of the honey of the flowers."
4. Cf. SKILLING 1992: 147.
5. This phrase occurs also in *Saddharmapuṇḍarīka* and *Aṣṭasāhasrikā Prajñāpāramitā*. Cf. SKILLING 1992: 147f. and 148, n.1.

ĀṭānSū(Gil) § 12.6

(**351r4**)yasya kasyacid bhadanta bhagavataḥ śrāvakasya bhikṣor vā bhikṣuṇyā vā upāsakasya vā upāsikāyā vā idam evāṭānāṭīyaṃ sūtraṃ vidyārakṣā[6] pādavandanī vistareṇoddiṣṭā bhavi(**351r5**)ṣyati pravṛttā <|> tasya sacet kaścid gandharvo vā gandharvī vā gandharvamahallako vā gandharvamahallikā vā gandharvapotalako vā gandharvapotalikā vā **gandharvapārṣado vā gandharvapārṣa-(351r6)dī** vā gandharvapracaro vā gandharvapracarī vā viheṭhako 'vatārapreksī avatāragaveṣī upasaṃkramiṣyaty upasthāsyaty upaniṣatsyate na lapsyate 'vatāraṃ na lapsyate ālaṃba(**351r7**)naṃ na lapsyate gandharvāṇāṃ gandharvasamitiṃ gaṃtuṃ na lapsyate | aḍakavantāyāṃ rājadhānyāṃ vāsaṃ <||>

Vaiśravaṇa proclaims: "Venerable one, if a Śrāvaka, a monk, nun, layman, or laywoman of the Blessed one is taught this ĀṭānSū ... , and a *gandharva* or *gandharvī* etc. draws near ... with ill-intent, looking for a chance to enter, he/she will get no entry, he/she will get no foothold: he/she will not gain entry at the *gandharva* assembly, or find a place in the royal city of Aḍakavantā."

This text is repeated for the *piśācas*, *kumbhāṇḍas*, *pretas*, *nāgas*, *kaṭapūtanas*, *yakṣas* and *rākṣasas*. The divergence between °*pāriṣado*, °*pāriṣadī* in ĀṭānSū(CASkt) and °*pārṣado*, °*pārṣadī* "belonging to the assembly of" in ĀṭānSū(Gil) has to be noted. SANDER 1985 has shown that the divergence of these terms is one of the characteristics marking the affiliation to the Sarvāstivādin (CASkt) or Mūlasarvāstivādin (Gil) school of Buddhism.

4. Example

The final part of the Sūtra begins in ĀṭānSū(Skt) § 21.1 and Tib. 12.1. After the recitation of the ĀṭānSū Buddha relates to the monks the events of the previous night. Whereas in ĀṭānSū(Tib) [SKILLING 1994: 532-558 (13.1-21.3)] the complete Sūtra is repeated by the Buddha, ĀṭanSū(Skt) abbreviates this part and quotes only the beginning. We read:

ĀṭānSū(CASkt) § 21.a4

(atha vaiśravaṇo mah)ārājā mama (t)ūṣṇīṃ(bhāvenādhivāsanaṃ viditvā tasyāṃ velāyāṃ mama purata i)da(m e)va āṭānāṭikaṃ sūtraṃ vi(d)y(āṃ) r(ak)ṣ(āṃ pādavandanīṃ vistareṇa babhāṣ)e |

§ 21.a5

janā api(śunā ye hi
vadanyā vītamatsarāḥ |)
- -[1]
ye buddha(ṃ) śaraṇaṃ gatā <||>

§ 21a.6

iti vistare(ṇa āṭānāṭikaṃ sūtraṃ vidyāṃ rakṣāṃ pādavandanīṃ) + + + + + ¦ (atha vaiśra)vaṇo (mahārājā mama) bhāṣitam abhinandyānu(**79**)modya mama pādau śirasā vanditvā tatraivāntarhitaḥ <||>

§ 22a.1

udgṛhṇīdhva(ṃ) bh(i)kṣava (idam e)va āṭānāṭikaṃ sūtraṃ vidyāṃ ra(kṣāṃ pādavandanīṃ vistareṇa udgṛhṇīta) paryavāpnuta yāvad eva anabhiprasannānāṃ vyāḍānāṃ yakṣānāṃ amanuṣ(y)ā(nāṃ naivāsikānāṃ abhiprasādāya abhiprasannānāṃ ca vyāḍāṇāṃ yakṣāṇāṃ bhūyo)bhāvāya |

§ 22a.2

idam avocad bhagavān āptamana<sa>s te bhikṣavo bhagava(to bhāṣitam abhyanandan ||)

In ĀṭānSū(CASkt) § 21a.5 the first stanza of ĀṭānSū is quoted again:

"Those men who are not calumnious,
munificent, free from envy
who have taken refuge to the Buddha
(those men will gain profit)."

ĀṭānSū(Gil) is even shorter. Vaiśravaṇa takes leave of the Buddha "after having recited *in extenso* before me the Āṭānātīya sūtra, the spell, protection, respectful salutation (§ 21.6) prostrating his head at my feet he

1. This *pāda* is completely preserved in ĀṭānSū(Gil) § 2.5: *lābhās teṣāṃ manuśyāṇāṃ*.

vanished from the spot." The Sūtra concludes with the Blessed One's recommendation that the monks learn and master the ĀṭānSū. It ends with the stock formula: "Thus spoke the Blessed One. Delighted at heart the monks rejoiced in the Blessed One's word."

ĀṭanSū(Gil)§21.4

> atha vaiśravaṇo mahārājo mama tūsṇīṃbhāvenādhivāsanaṃ viditvā mama pu(**354r2**)rastād idam evāṭānaṭīyaṃ sūtraṃ vidyārakṣā<ṃ> pādavandanī<ṃ>[6] vistareṇa bhāṣitvā

§ 21.6

> mama pādau śir asā vanditvā tatraivāntarhitaḥ <||>

§ 22.1

> udg ṛhṇīdhvaṃ yūyaṃ bhikṣava idam evāṭānāṭīyaṃ sūtraṃ vidyārakṣā(ṃ) pādavaṃda(**354r3**)nī(ṃ) vidhārayata grāhayata vācayata yāvad evātmano rakṣāyai guptaye sparśavihārāya anabhiprasannānāṃ ca vyāḍānāṃ yakṣāṇāṃ amanuṣyāṇāṃ naivāsikānāṃ abhiprasādā(**354r4**)ya abhiprasannānāṃ ca bhūyobhāvāya <|> adhivāsayanti te bhikṣavo tūṣṇīṃbhāvena <|>

§ 22.2

> idam avocad bhagavān āptamanasas te bhikṣavo bhagavato bhāṣitam abhyanandan | ||

From this short exemplification of the divergencies between the two Skt versions of the Sarvāstivādin and Mūlasarvāstivādin schools one may become aware, that a revised edition of ĀṭānSū has become necessary not only because of the many newly identified fragments and the nearly complete *Dīrghāgama* manusript from Gilgit/Bāmiān, but also because the principles of edition of Central Asian manuscripts have been refined since 1939. Mainly one has noted the divergent features of the (Mūla)-Sarvāstivādin language of Central Asia and Gilgit. This is owed to the research and publication of Sanskrit fragments from Central Asia by the publications of ERNST WALDSCHMIDT and his pupils, a research which was continued by WALDSCHMIDT's successor HEINZ BECHERT at the University of Göttingen.

Abbreviations

ARIRIAB	Annual Report of the International Research Institute for Advanced Buddhology at Soka University.
ĀṭānSū	Āṭānātīya- or Āṭānātika-Sūtra.
ĀṭānSū(CASkt)	Āṭānātika-Sūtra (Central Asian, Sanskrit).
ĀṭānSū(CAUig)	Āṭānātika-Sūtra (Central Asian, Uigur).
ĀṭānSū(Gil)	Āṭānāṭīya-Sūtra (Gilgit).
ĀṭānSū(Pāli)	Āṭānātīya-Sutta (Pāli).
ĀṭānSū(Tib)	Āṭānātīya-Sūtra (Tibetan); quoted according to Skilling 1994.
BHSD	F. EDGERTON, Buddhist Hybrid Sanskrit Dictionary, Repr. Delhi: Motilal 1970.
BHSG	F. EDGERTON, Buddhist Hybrid Sanskrit Grammar, Repr. Delhi 1970,
BSOAS	Bulletin of the School of Oriental and African Studies, Univ. of London, London.
CA	Central Asian.
Cat.no.	Catalogue number (SHT).
DĀ(Gil)	Dīrghāgama manuscript (Gilgit).
Jä	H.A. JÄSCHKE, A Tibetan-English Dictionary, Repr. London 1968.
JICABS	Journal of the International College for Advanced Buddhist Studies.
JICPBS	Journal of the International College for Postgraduate Buddhist Studies.
JPTS	Journal of the Pāli Text Society, London.
MhjSū	Mahāsamāja-Sūtra (see Waldschmidt 1980: 136-174).
MIAKPh	Monographien zur Indischen Archäologie, Kunst und Philologie, Berlin.
Mppś	É. LAMOTTE, Le traité de la grande sagesse de Nāgārjuna (Mahāprajñāpāramitāśāstra), T.1-5, Louvain 1944-80. (Publications de l'Institut Orientaliste de Louvain 25, 26, 2, 12, 24).
Mvu	Mahāvastu-Avadāna, ed. É. SENART, 3 vols., Paris 1882-1907.

MW	MONIER MONIER-WILLIAMS, A Sanskrit-English Dictionary, Oxford 1899.
Negi	J.S. NEGI, Tibetan-Sanskrit Dictionary, 16 vols., Sarnath 1993-2005.
PTSD	Pali Text Society's Pali-English Dictionary.
SHT	Sanskrithandschriften aus den Turfanfunden; cf. Waldschmidt 1965-2009.
Skt	Sanskrit.
SN	Saṃyutta-Nikāya, ed. L. FEER, 5 vols., London 1884-1898, vol.6 Indexes by C.A.F. RHYS DAVIDS, London 1904. (Pāli Text Society).
SWTF	Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden. Cf. BECHERT 1973ff.
Tib.	Tibetan.

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आचार्यहरिभद्ररचिता

रत्नगुणसञ्चयगाथाव्याख्या

RATNAGUṆASAÑCAYAGĀTHĀVYĀKHYĀ

by

ĀCĀRYA HARIBHADRA

प्रज्ञया न भवे स्थानं कृपया न शमे स्थितिः ।
अनुपायेन दूरत्वमुपायेनाविदूरता ॥

विपक्षप्रतिपक्षौ च प्रयोगः समतास्य च ।
दृङ्मार्गः श्रावकादीनामिति सर्वज्ञतेष्यते ॥ इति ॥ 1 ॥

(अभिसमयालङ्कार– 1.11–12)

मायोपमपरिवर्तः षड्विंशतिमः

विवृद्ध्यैवं वर्द्धितस्य निरूढिर्वक्तव्येत्याह—[97a] **अविवर्तियस्ये**त्यादि। यदा-वैवर्तिकस्य विशेषेण वरबोधये प्रस्थितस्य यो बोधिसत्त्वश्चित्तोत्पादं महाकरुणया सत्त्वार्थ-करणार्थमनुमोदते सम्यगाशयेन तदा त्रिसाहस्रसुमेरुं पलाग्रेण तुलयित्वा ग्रहीतव्यं स्यात् प्रमाणम्। न त्वेव तस्य जिनपुत्रस्य कुश[ल]स्यानुमोदनातो निरूढस्य प्रमाणं ग्रहीतुं शक्यमस्योपलक्षणत्वादन्येषामपि धर्माणां निरूढाणां प्रमाणं नैव ग्रहीतुं शक्यमिति भावः॥ 1॥

निरूढ्यैवं निरूढस्य चित्तसंस्थितिर्वक्तव्येत्याह—**यावन्ते**त्यादि। यावन्तः सत्त्वाः सम्भारादिभूमौ कुशलार्थिकाः प्रमुदितादिभूमौ च मोक्षकामाः। सर्वेषु तेषु यावाननुमोदितो भवति पुण्यस्कन्धस्तदधिकपुण्यस्वभावायाश्चित्तसंस्थितेर्लाभात् सत्त्वार्थं ते बोधिसत्त्वाः क्रमेण जिनगुणाननुप्राप्य दास्यन्ति धर्मं जगतेऽशेषविपर्यासदुःखापगमाय। एतानि च लिङ्गादीनि यथाक्रममूष्मादि[97b]चतुर्विधनिर्वेधभागीयस्वरूपाणि मूर्द्धाभिसमये वेदितव्यानि॥ 2॥

निर्वेधभागीयानन्तरं दर्शनमार्गम्। तत्र चतुर्विधो विपक्षो ग्राह्यग्राहकविकल्पः। प्रहीयत इति प्रतिपक्षोपादानेन वक्तव्य इत्यादौ तावत् स कुलो(सकल)प्रवृत्तिपक्षाधिष्ठानं प्रथमं ग्राह्यं विकल्पं प्रहेयं वक्तुमाह—**यो बोधी**त्यादि। यो बोधिसत्त्वो दर्शनमार्गप्रयोगावस्थायां यथोक्तविकल्पप्रहाणादविकल्पकः, सर्वानेव धर्मान् हेतुफलभावविरहाच्छून्यानिमित्तान् परि-जानाति, सकलसमारोपितधर्मविवेकेन निष्प्रपञ्चानत एव न च प्रज्ञाया यथोक्तविकल्पोल्लेखेन बोधिं पर्येषयति। हेतुफलभावसम्बन्धादन्वयेन संयुक्तः प्रज्ञया दर्शनमार्गात्मिकया वरपारमितया दर्शनमार्गमनसिकारयुक्तत्वा**द्योगी**॥ 3॥

द्वितीयं सकलनिवृत्तिपक्षाधिष्ठानं च ग्राह्यविकल्पप्रहेयं तथैव दृष्टान्तपूर्वकं वक्तुमाह—**आकाशे**त्यादि। य[98a]थाकाशधातुना सह गगनस्य परस्परपरिहारादिलक्षणो नि(वि)रोधो न भवेत्, यस्मात्तेनाकाशधातुना तस्य गगनस्य क्वचिद्देशे केनचित् प्रकारेणैष विरोधः प्राप्तोऽपितु किं शब्दस्य क्षेपाभिधायित्वेन स्वात्मनि कारित्रविरोधासम्भवान्नेवेति भावः। तथा प्रज्ञायां दर्शनमार्गस्वभावायां चरितो विद्वान् बोधिसत्त्वो निर्विकल्पज्ञानलाभादव(भादा)-काशसदृशो दर्शनमार्गचित्तचैत्तप्रवृत्यवस्थायां यथोक्तविकल्पप्रहाणादुपशान्तचारी स्यात्। अतो नैव तस्य केनचित् सह विरोध इति भावः॥ 4॥

ग्राह्यविकल्पद्वयं निर्दिश्यैवं ग्राहकविकल्पद्वयं वक्तव्यमिति। प्रथमं द्रव्यसत्पुरुषा-धिष्ठानं(नान्) ग्राहकविकल्पां(ल्पान्) प्रहेयतया तथैवावेदयन्नाह—**यथे**त्यादि। यथा माया-

कारेण निर्मित्तपुरुषस्य नैवं चित्तं भवति निर्विकल्पत्वात्तोषयिष्यामि सन्निहितामिमां प्रेक्षकजनतामिति। अथ च स एव निर्मितः पुरुषो विशिष्टार्थ[98b]निर्भासिज्ञानजननाभिमानात्करोति कार्यमत एव पश्यन्ति तं प्रेक्षकाः स्वाभिमानबलाद्विविधं कायं(र्यं) निदर्शयन्तमेकानेकस्वभावविरहात्तु पुनर्नैव तस्य निर्मितपुरुषस्य कायो नापि चित्तं न च वचनस्वरूपं नामधेयं भवति। तथा प्रज्ञायां दर्शनमार्गप्रयोगावस्थायां चरिते(तो) बोधिसत्त्वे(त्त्वो) न कदाचिद्भवति चित्तं बुद्ध्वा बोधिजगद्धर्मदेशनादिना परिमोचयिष्यामीति। अथ च देवादिगतिषु नानौपपत्तिं प्रकारके(वै)चित्र्याद्विविधाम्। सत्त्वार्थकरणात्क्रियां(णादि नानाक्रियां) संयुक्तान्(क्तां) दर्शयति संवृतिमात्रत्वान्माया सदृशीं यथोक्तविकल्पविरहादविकल्पचारी॥ 5-6॥

द्वितीयं च प्रज्ञप्तिसत्पुद्गलाधिष्ठानं ग्राहकविकल्पं प्रहेयतया पूर्ववद् वक्तुमाह—**यथे**त्यादि। यथा बुद्धनिर्मितकरोत्येव विशिष्टनिर्वा(र्मा)णस्वभावत्वाद्बुद्धकार्यं न च तस्योत्पद्यते निर्विकल्पत्वेनात्मनि बहुमानोत्पादनात्मदः कुर्वतः किञ्चित्कार्यम्। तथा प्रज्ञाया दर्शनमार्गचित्तचैत्तप्रवृत्तिस्वभावायां यथोक्तविकल्पप्रहाणाच्चरितो विद्वान् बोधिसत्त्वो दर्शयति [99a] सर्वां क्रियां हेतुफलभावविरहाद्यथाक्रमं निर्मितमायातुल्याम्। तदेवं चतुर्विधविकल्पप्रहाणादनभिनिवेशयोगेन सर्वार्थक्रियाकारी स्यादिति॥ 7॥

पूर्ववदुपसंहरन्नाह—**पले**त्यादि। यथा पलगण्डेन तक्षकेन यथोपदेशं शिक्षितत्वाद्दक्षेण स्वोत्प्रेक्षाकारित्वात् विदुषा कृतं दारुयन्त्रं यत् स्त्रीपुरुषतुल्यं तत्करोत्येव प्रतिभानजननात्सर्वकार्य(र्यम्)। तथा प्रज्ञायामनन्तरोदितरूपायां च[तु]र्विकल्पप्रहाणेन चरितो विद्वान् बोधिसत्त्वो ग्राह्यग्राहकानभिनिवेशज्ञानेन सर्वामेव जगतः क्रियां करोति निर्विकल्पश्चिन्तामणिरिवेति॥ 8॥

॥ रत्नगुणसञ्चयगाथाव्या[ख्या]यां मायोपमपरिवर्तः षड्विंशतिमः ॥



सारपरिवर्तः सप्तविंशतिमः

न केवलं यथोक्त[चतुर्]विकल्पप्रहाणेनाविकलत्वादर्थक्रियाकारी बुद्धादिभिश्च प्रशस्यत इत्याह—**एवमि**त्यादि। एवं यथोक्तचतुर्विकल्पप्रहाणेन चरतां विदुषां बोधिसत्त्वानां शक्रादिप्रमुखाः पृथुदेवसंघाः कृताञ्जलिपुटाश्चेतसा [99b]प्रणम्य कायेन वचसा च नमस्कारं कुर्वन्ति। बुद्धा भगवन्तोऽपि यावन्तो दशसु दिक्षु लोकधातौ विद्यन्ते सर्वे च ते गुणवर्णमालायाः परिकीर्तनं कुर्वन्ति॥ 1॥

एत(अत) एव मारसमतिक्रान्तश्च स्यादित्याह—**यावन्ते**त्यादि। यावन्तो गङ्गानदीबालुकासमेषु बुद्धक्षेत्रेषु सत्त्वा विद्यन्ते सर्वे ते परिकल्पमुपादाय मारा भवेयुः। एकैकरोमकूपेभ्यः पुनस्ते तावतो मारानभिनिर्मायुस्तथापि सर्वे न शक्यते(न्ते) कर्तुं विदुषोऽन्तरायम्॥ 2॥

बाहुल्यादेवं देवपुत्रमारपरिवाति(?)क्रमं निर्दिश्य चतुर्मारसमतिक्रमं कथयन्नाह—**चतु कारणेही**त्यादि। यथोक्त चतुर्विकल्पप्रहाणादेव प्रज्ञाबलाच्छून्यताविहारी भवति। महाकरुणासामर्थ्यान्न च सत्त्वत्यागी। प्रतिज्ञातपरिशिष्टार्थसम्पादनाद्यथावादी तथा सत्येन करोति, पुण्यज्ञानसम्पत्या च सुगताधिष्ठितो भवतीत्येभिश्चतुभिः कारणैः। कायिक्या बलसम्पदो तत्त्वा-(सम्पन्नत्वा)द्बलवान् [अ]प्रतिहतवचनत्वाद्विद्वान् चित्तस्यान्यथा कर्तुमश[100a]क्यत्वेन दुर्द्धषः। अतः स्कन्धमारादिभिरसंप्रकम्प्यो भवतीति गाथार्थो योज्यः॥ 3॥

इदानीं येन कारणेन सहितो दर्शनमार्गो महाबोधेना(धावा)वाहको मत(मातर)—स्तत्कथयन्नाह—**यो बोधी**त्यादि। यो बोधिसत्त्वो महाबोधौ दर्शनादिमार्गसन्दर्शनेनान्येषां प्रतिष्ठानार्थं बोधिनिमित्तार्थमेव(वं) सम्यक्ग्रन्थार्थादिद्वारेण प्रत्यर्पणार्थं च चित्तेनाधिमोक्षादधिमुञ्चति भाष्यमाणामिमां प्रज्ञापारमितां मातरं तथागतानां बोधिप्राप्तये च स्वयं लिखनादिकरणात् प्रतिपत्त्या चाभिमुख्येन युज्यते सम्यगाशयेन सर्वज्ञतायां तदुपायप्रवर्तनात्साभिप्रस्थितो वेदितव्यः॥ 4॥

यथा निर्दिष्टकारणसहितस्यैव दर्शनमार्गस्य विकल्पाप्रतिभासने सामर्थ्यमिति दृष्टान्तपूर्वकमावेदयन्नाह—**न चेत्या**दि। यथा नैव धर्मधातुराकाशधातुस्तथतयाती(तथतास्व)रूपत्वादुपैति स्थानत्वमथवास्थाने। सर्वोपाख्या (?) सामर्थ्यविरहलक्षणेऽन्तरीक्षनभसि मेघः सत्त्वकर्माधि[100b]पत्येन स्थितो भवति। विद्याधरश्च यथाऽनिलं वायुमण्डलं भुवनाभिप्रायो-

ऽकालपुष्पद्रुमं मन्त्रबलेनाधितिष्ठति प्रतीत्यसमुत्पादधर्मताबलम्। तद्वदेवमनन्तरोक्तकारण-सहितदर्शनमार्गमवगच्छन् विद्वान् पण्डितो बोधिसत्त्वो नैव बुध्यमानं पदार्थं प्रवृत्ति-पक्षाधिष्ठानग्राह्यविकल्पसमारोपितं लभते नापि च सर्वधर्मान्निवृत्तिपक्षाधिष्ठानग्राह्यविकल्प-व्यवस्थापितान्न च देशकं द्रव्यसत्पुरुषाधिष्ठानग्राहकविकल्पसमारोपितं नापि च पश्यकं प्रज्ञप्तिसत्पुरुषाधिष्ठान्(न) ग्राहकविकल्पावस्थितम्। दर्शनमार्गेन(ण) यथोक्तचतुर्विकल्प-प्रहाणात्। अतो धर्मतायां प्रतीत्यसमुत्पादनियामतायां सत्यामप्रतिष्ठितनिर्वाणमिच्छतामयं विहारो यथोक्तकारणसहायो दर्शनमार्गो दशबलादिगुणे रतानां जिनतनयानां सन्तिष्ठत इति भावः॥ 5-6॥

बोधिसत्त्वमार्गेण समान एव श्रावकाणामयं विहार इति चेदाह—**यावन्ते**त्यादि। तथागता[101a]नामर्हतां विमोक्षविहारं स्थापयित्वा यावन्तः श्रावकाणां सप्रत्येकबुद्धानां दर्शनादिमार्गलक्षणा विहाराः। क्लेशावरणप्रहाणकारित्वेन शान्ताः। चित्तैकाग्रतोपशम-वस्थायां दृष्टधर्मसुखविहाराकारित्वात्सुखसंप्रयुक्तास्तेषां सर्वेषामग्रोऽयं विहारोऽधिकज्ञेया-वरण[प्रहाण]कारित्वेन, जिनतनया[ना]मसाधारणधर्माधिगमयोगेन निरुत्तरश्च स्यात्॥ 7॥

सर्वप्रतिविशिष्टत्वे कथं न निर्वाणाधिगम इति चेदाह—**आकाशी(शे)**त्यादि। यथा-काशे पक्षी विहरति, आकाशस्य पातविबन्धाभावेऽपि न च पतति स्वकर्मजनितपक्षद्वय-सामर्थ्यात्। यथा चोदकमध्ये मत्स्यो विहरति न च निरुच्छ्वासतया म्रियते स्वकर्माधिपत्येन। एवं तत्रोपायकौशललाभात् तथा ध्यानबलपारमिताप्राप्तो बोधिसत्त्वो मायोपमदर्शनमार्ग-संमुखीकरणाच्छून्यताविहारी सन्न च निर्वृतिं प्राप्नोति। पूर्वप्रणिधानाहितमहाकरुणासामर्थ्ये-नेति भावः॥ 8॥

तस्मात्स[101b]र्वार्थमधिगन्तुकामो(मे)नायमेव विहारः सेव्य इत्युपसंहरन्नाह—**य** इत्यादि। यः सर्वसत्त्वेभ्यो गुणैरग्रतां धर्मकायतामधिगन्तुकामोऽग्रं च सम्भोगकायं स्प्रष्टुकामः परमाद्भुतबुद्धज्ञानमिच्छेत्। अग्रं च निर्माणकायेन दातुं यथाक्रमं स्वपरार्थसम्पद्योगाद्वर-मुत्तमधर्मदानं सम्यगिममग्रं भावयतु विहार(रं)हितकारिणां बोधिसत्त्वानामिति॥ 9॥

॥ रत्नगुणसञ्चयगाथाव्याख्यायां सारपरिवर्तः सप्तविंशतिमः॥

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अवकीर्णकुसुमपरिवर्तोऽष्टविंशतितमः

का पुनरियं महाबोधो यदर्थं यथोक्तकारणसहायो दर्शनमार्गोऽ[भि]प्रेत इति महाबोधेः स्वरूपं कथयन्नाह—**यावन्ती**त्यादि। यावन्त्यः काश्चिच्छिक्षाश्चित्तोत्पादादिक्रमेण परिदीपिता जगतां सारथिभाव(वा) नायकेन तासां शिक्षाणां मायोपमत्वेन क्षयानुत्पादाभावतया क्षयानुत्पादज्ञानात्मिकायां महाबोधौ शिक्षेयं विशिष्टज्ञानं प्रहाणयोगाद्यथाक्रममग्रा निरुत्त[102a]रा च स्यात्। अतो यः सर्वशिक्षाणां विद्वानिच्छति पारं गन्तुं सम्यगिमां स प्रज्ञापारमितां यथोक्तमार्गस्वभावां बुद्धत्वशिक्षां शिक्षितु भावयत्विति यावत्॥ 1॥

प्रसङ्गागतं निव(वृ)त्येदानीं प्रकृतमेव दर्शनमार्गं वक्तुमाह—**अग्रमि**त्यादि। सर्वानुपलम्भत्वेनाविपर्यासतया प्राप्तकुशलधर्मसंग्रहादग्रं निधानम्। अयमेकक्षणिको मूर्द्धाभिसमये दुःखे धर्मज्ञानक्षान्तिसंगृहीतो दानादित्रिमण्डलविशुद्धिप्रभावितं षट्त्रिंशदाकारनिर्जातो दर्शनमार्गोऽपूर्वधर्मोपार्जनादुत्तमो धर्मकोशः। अतश्च बुद्धत्वोत्पत्त्यधिगमधर्मोत्पादनात् बुद्धानां गोत्रस्य जनकः प्रमुदितादिदशभूमिनिष्पादनात् सुखसौख्यं(ख्य) [गं]जश्च स्यात्। तदेवं क्रमेणोपदर्शितनिर्वाणत्वादतिक्रान्ता भविष्यत्बुद्धत्वकरणादनागता दशसु दिक्षु वर्तमानत्वेन जगदर्थकरणाल्लोकनाथाश्च बुद्धा भगवन्तो ग्राह्यग्राहकचतुर्विकल्पानां प्रकर्षपर्यन्ताधिगमस्वभावत्वेन दशम्या(म्यां) भूमौ प्र[102b]तिबद्धमूर्द्धाभिसमये नियमेन प्रहाणादितो दर्शनमार्गाद्यथाक्रमं ते सर्वे प्रसूताः, प्रसविष्यन्ति प्रसवर्त्ति(न्ति) च। न चायं क्षीयते सर्वतथागतैरधिगम्यमानत्वेऽपि शून्यतास्वभावत्वेन धर्मधातुदर्शनमार्ग इति यावत्॥ 2॥

अत एवायं सर्वविपर्यासप्रहाणेन सर्वगुणसम्पदो हेतुरिति दृष्टान्तपूर्वकं कथयन्नाह—**यावन्त्ये**त्यादि। यथा यावन्तो लोके पुष्पवृक्षाः फलवृक्षा वनस्पतयो वा सर्वे ते मेदिनीतोऽपूर्वप्रादुर्भावात्समुद्गतास्तथोत्तरोत्तरवृद्धियोगात् प्रादुर्भूता, न च मेदिनी यथोक्तप्रमाणतो भारातिक्रान्ततया क्षयमुपैति, न चापि वृक्षाद्युपचर्या(या)द्वृद्धिं, न च खिद्यते परिश्रमाभावात् न चाप्यन्तर्द्धीयतेऽदृश्यत्वाभावात्। यतः सर्वकल्पविकल्पाभावात् निर्विकल्पाः। तथा यावन्तो बुद्धाभगवन्तोऽर्हन्तः श्रावकाः प्रत्येकबुद्धाश्च देवाः सर्वं च जगदेषां यावन्तः सुखसौख्यधर्माः सास्रवानास्रवाः सर्वे ते प्रज्ञापारमि[103a]तातो यथोक्तदर्शनमार्गा(र्गात्) तद्भावकबोधिसत्त्वस्य प्रसूताः। तथैव सर्वकल्पविकल्पाभावान्नैवं क्षीयते। न च विबर्द्धते कदाचित् प्रज्ञा सम्यग्धर्मावबोधो दर्शनमार्ग इति यावत्॥ 3-4॥

दर्शनमार्गमेवमभिधाय विपक्षप्रहाणादिकमाधारप्रतिपत्तिपूर्वकं सुबोधमित्याधारं भावनामार्गं तावत् सर्वगुणसम्पदो हेतुर्दृष्टान्तपूर्वकं वक्तुमाह—**यावन्ते**त्यादि। यथा यावन्तः सत्त्वा हीनगुणादियोगान्मृदवो मध्यद्रव्यादिसम्पत्तियोगात् मध्याः सर्वोत्कृष्टक्रिया[योगा]दुत्कृष्टा लोके सम्भवन्ति। सर्वे ते नित्यकार(नित्य)त्वादिनिषेधेन पूर्वशुभाशुभकर्महेतुकत्वात् संवृत्याऽविद्या प्रभवाः सुगतेनोक्ताः। तथाऽऽक्षेपककर्मसामग्रीप्रत्ययः समाक्षिप्तं कालं यावत्प्रवर्तयति पञ्चोपादानस्कन्धयन्त्रं न च यन्त्रमविद्या क्षीयते न चास्या वृद्धिरपूर्वसत्त्वप्रादुर्भावेन संवृत्याप्यनुत्पादादिति मतिः। तथा यावन्तो यानत्रये ज्ञानविशेषत्वेन ज्ञाननया यथाक्रमं[103b]मृदुमध्याधिमात्रत्वादुत्तरोत्तरार्थप्रापकत्वेन द्वारोपायभूताः (मूलाः)। सर्वे ते प्रज्ञापारमितातो भावनामार्गान्त(त्त)द्भावकबोधिसत्त्वस्य संवृत्या प्रसूताः। तथाक्षेपकर्मसामग्रीप्रत्ययः प्रवर्तयति, यावदासंसारमन्योन्यसहायत्वेन ज्ञानयन्त्रं न च मायो[प]मत्वेन तत्त्वतः प्रज्ञापारमिताभ्यासपथो वर्द्धते क्षीयते वा॥ 5-6॥

केनाकारेण साक्षात्कृतोऽसौ यथोक्तगुणवाहक इत्याह। **योत्र(तू)प्रतीत्या**दि यस्तु बोधिसत्त्वः प्रतीत्यसमुत्पादस्यैव मायोपमत्वेन क्षयाभावादक्षयार्थमिमां प्रज्ञापारमितामवस्कन्ध(न्द)समापत्तिलक्षणं(णां) भावनामार्गमक्षयत्वेनैव बुध्यते स सूर्यो यथाभ्रपटलैर्मुक्तो रश्मिभिर्विधूयान्धकारं प्रभवन्ति(ति) स्वयं तद्विधूयाऽविद्यापटलं स्वयम्भूर्भगवानवकीर्णकुसुमनामा तथागतवद्भवतीति॥ 7॥

॥ रत्नगुणसञ्चयगाथाव्याख्यायामवकीर्णकुसुमपरिवर्तोऽष्टविंशतितमः॥

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अनुगमपरिवर्त एकोनत्रिंशत्तमः

भाव[ना][104a]मार्गमेवमभिधाय तत्र प्रहेयश्चतुर्विधो ग्राह्यग्राहकविकल्पद्वयं प्रहेयं ताव[त्] वक्तुमाह—**चतुर्भी**त्यादि। स्वपरार्थसम्पद्भेदात्तथा संवृतिपरमार्थभेदाच्चतुर्विधं ध्यानम्। इत्य(ये)भिश्चतसृभिश्चित्तैकाग्रताभिर्नवानुपूर्वविहारसमापत्तिलक्षणस्य भावनामार्गस्यानुलोमादि-क्रमेणालम्बनाद्विहरति ग्राह्यविकल्पद्वयप्रहाणेन प्राप्ताधिगममहत्त्वान्महानुभावो न च तत्रा-वस्थानादालयं नापि च निश्रयमवग्रहादभिनिवेशयोगेन करोति ग्राह्यविकल्पद्वयप्रहाणात्। अपि तु खलु पुनराश्रयाः सम्भारद्वयहेतुत्वादिमेऽत्र भावनामार्गालम्बेन पराश्चतुष्प्रकाराश्चित्तै-काग्रताऽभिनिवेशा भविष्यन्ति। विशिष्टज्ञानप्रहाणयोगादुत्तमा या श्रावकादिबोधेरुत्कृष्टत्वात् वरबोधेः प्राप्त्यर्थमेभिर्विहरतीति भावः॥ 1॥

अतोऽनन्तरं ग्राहकविकल्पद्वयं प्रहेयं निर्दिशन्नाह—**ध्यान** इत्यादि। यो ध्याने[ऽ]न-[104b]न्तरोक्तेऽत्र स्थितो भवेद्बोधिसत्त्वो ग्राहकविकल्पद्वयप्रहाणेन भावनामार्गलाभाद्वर-प्रज्ञाया लाभी। यस्मादारूप्यसमापत्तयश्चतस्रो रूपधातुध्यानस्वभावत्वाद्रूपिसमाधयश्चत्वारः। च शब्दान्निरोधसमापत्तिश्चैकेति। सर्वे ते प्रज्ञोपाययोगेन विभाव्यमानत्वात् समाधयः श्रेष्ठाः। सम्यगिमे भूयो भूयोऽभ्यस्यमानत्वाद् ध्यानस्वभाववराग्रबोधौ तदनुकूलत्वादुपकारिभूता भवन्ति। एवमपि कर्तव्यशेषत्वेन बुद्धभूम्यावरणप्रहाणे यत्वा(यत्ना)भावान्न पुनरास्रवक्षये स शिक्षते बोधिसत्त्वः॥ 2॥

चतुर्विकल्पप्रहाणात् एवं सर्वगुणसम्पदामसौ हेतुरि[ति निर्दिशन्नाह—**आश्चर्यमि**]-त्यादि। हेतुम[ह]त्त्वादाश्चर्यं फलमहत्त्वादद्भुतमिदं चरितं सर्वगुणसम्पदामाश्रयभूतत्वाद् गुण-सञ्चयां(यानां) बोधिसत्त्वां(त्त्वानां) यदुत, यथोक्तचतुष्प्रकारध्यानैरधिगतेन समाधिभावनापथेन विहरतादन्त(तां त)दुपलम्भेऽपि तत्राभिनिवेशाभावान्निमित्तं नास्ति। तत्रापि भावनापथे तेषां स्थितः सन्न (स्थितानां तेषां) यदि प[105a]रि[शि]ष्टावरणप्रहाणाद्भज्यते स्वात्मभावः, तदा सर्वथा वक्ष्यमाण(णा)रूप्यधातूपपत्तिप्रतिषेधेन पुनरभिलषितत्वात्कामरूपधात्वोरन्यतरेऽभि-लषिते धातौ कृपापारतन्त्र्यादुपपद्यते यथाभिप्रायं क्षत्रियादिकुले॥ 3॥

भावनामार्गानन्तरमानन्तर्यसमाध्यर्थं दृष्टान्तपूर्वकमावेदयन्नाह—**यथे**त्यादि। यथा जाम्बूद्वीपका मनुष्या न कदाचिल्लब्धत्वादलब्धपूर्वं दिव्यं देवं(व)निकायपरिनिर्मितवश-वर्त्यादिकमुत्तरकुरुं चानुप्राप्नुवन्ति। ऋद्ध्यादिगमनाद्दृष्ट्या च ते विषयांस्तत्रोपभोगात्परि-गृहीतवन्तः सन्तोऽप्याश्रितसत्त्वार्थकरणात्पुनरागच्छेयुः, न चावग्रहं तत्रानन्तभूतपूर्वसुखहेतौ

कुर्युः। तथा ते भावनामार्गाधिगमाद् गुणधरास्त एव पूर्वोत्कृष्टत्वाद्वरबोधिसत्त्वाः। ध्यानेनाभावालम्बनेन कुश[ल]धर्मस्मरणेन चाधिपतिप्रत्ययेन विहृत्यानन्तर्यसमाधौ शान्ताकारेण प्रयुक्तयोगाः। पुनरपि कामधातावारूप्यधातुवर्जिते कामशब्दस्येहाभि[105b]लषितवाचकस्य ग्रहणादभिलषितेऽन्यतरे धातौ कृपया सत्त्वार्थकरणात् स्थिता भवन्ति। तद्गतदोषानुपलेपादनु[प]लिप्ताः पद्मानीव वारिणि। अत एवानिश्रिताः पृथग्जनधर्मत्वाद्दानाद्युपलम्भधर्मे। अत्र च स्थाने दुरवगाहत्वादविदितबोधिसत्त्वोपायको(कौ)शलानां चोद्यपरम्पराप्रसर्पिणी विप्रतिपत्तिर्निराकर्तव्या॥ 4-5॥

तत्र तावत् यद्यनिश्रिताः कथमालम्बनोपपत्त्यादय इति चेदाह। **अन्यत्रे**त्यादि। धर्मदेशनादिना सत्त्वपरिपाचनात् स्वचित्तपरिशोधनेन बुद्धक्षेत्रपरिशुद्धः विपक्षप्रहाणादासां दानादिपारमितानां परिपूरणप्रयोजनाच्चान्यत्र महात्मानो बोधिसत्त्वा न निश्रिताः। किं तर्ह्येतदर्थं तस्मादालम्बनोपपत्त्यादयो धातुद्वये घटन्तेऽतश्चारूप्यधातौ **भाजनप्रज्ञप्तिनिर्देशमहायानसूत्रा**नुसारेण रूपधातोरूद्ध्र्वमाकाशानन्त्यायतनादिसंज्ञके चतुःस्थानस्वभावे स्वोत्पत्तिं न प्रार्थयन्ति जिन[त]नया यस्माच्छमथो[106a]द्भूतत्वेन सर्वसंज्ञानिरोधादतिशयेन बोधिगुणेभ्यः पारमिताभ्यो हानिः स्यात्॥ 6॥

यदि तद्गतदोषानुलेपान्न गृद्धाः किमर्थं तत्र स्थिता भवतीति दृष्टान्तपूर्वकं परिहरन्नाह—**यथे**त्यादि। यथा कश्चित् पुरुषो रत्नमयं निधानं लभमानस्तत्र स्पृहाबुद्धिं न संजनयति स्वप्रयोजनाभावात्। पराविदितत्वादेकाकी पुनस्तन्निधानं गृहीत्वाऽपरस्मिन्वा(का)ले स्वज्ञातिभ्यो विभक्तं गृहं प्रविष(श)त्येवं न भवति लुब्धोऽन्यार्थं प्रवृत्तत्वात्। उपायकौशलबलेन तथा यथोक्तध्यानैश्चतुर्भिरेव समाध्यनुकूलत्वाच्छान्तान् विमोक्षान् लभमानाः प्रीतिसुखदान् विद्वांसः बोधिसत्त्वास्तत्रावग्रहाभावात् स्वपरार्थलक्षणं ध्यानसुखं संवृतिपरमार्थभेदात् यथाक्रमं ध्यानसमाधिलाभं चावसृज्य पुनरपि यथोक्ते कामधातावात्मभावसंदर्शनात् प्रविशति(न्ति) महाकरुणावशाज्जगदनुकम्पिनोऽतश्चावस्थानात् न तत्र गृद्धा इति मतिः॥ 7-8॥

ए[106b]वं तर्ह्यसमाहितभूमिप्रवेशात् कथं न विक्षेपः स्यादित्यादि(ह) **यदी**त्यादि। यदि कामधातौ स्थितोऽपि बोधिसत्त्वो विहरति चित्तैकाग्रतालम्बनेन समाधिना शून्यान(न्यता)मात्रमनसिकरणाद् ध्यानेनार्हत्व(त्वे) प्रत्येकबुद्धत्व(त्वे) च स्पृहाबुद्धिं स जनयति। सत्त्वधातु(तो)नैरपक्ष्यात्तदा(द)भिमतार्थालम्बनविरहादसमाहितो भवत्युपलम्भदोषोद्धतत्वात् उद्धतचित्तो महायानाद्बहिर्गतचित्तत्वात् क्षिप्तचित्तोऽतश्च परिहीनो बुद्धगुणेभ्यो

नाविक इव जले भिन्ननौकेऽर्थेभ्यो नत्वसमापत्तितयानूत्पत्तिमात्रेण(णा)समाहितः प्रज्ञोपाय-सामर्थ्यादिति मतिः॥ 9॥

तदेव कथयन्नाह—**किं चापी**त्यादि। यद्यपि मायोप[म]धर्मभावनया सत्त्वसंग्रहादि-प्रयोजनाद्वा रूपादिपञ्चकामगुणेष्वभियुक्तो भवति श्रावकप्रत्येकबुद्धयाने स्पृहाचित्तविगतो न तु शून्यताकरुणागर्भे बोधिचित्ते [त]देव सततमभिमतार्थभ्रंशात्समाहितो भवद्भिः प्रज्ञातव्यः। शूरो निर्जि[107a]तविपक्षत्वेन बोधिसत्त्वो भवेत्। एवं प्रसङ्गपरम्परया विप्रतिपत्तिनिरा-कृतेत्युक्ते मूर्द्धाभिसमयः। तथा **चोक्तम्**—

लिङ्गं तस्य विवृद्धिप्रति(श्च नि)रूढा चित्तसंस्थितिः ।
चतुर्द्धा च वि[कल्पस्य प्रति]पक्षश्चतुर्विधः ॥
प्रत्येकं दर्शनाख्ये च भावनाख्ये च वर्त्मनि ।
आनन्तर्यः(र्य)समाधिश्च सह विप्रतिपत्तिभिः ॥ (अभि० अ० 1.15-17)

मूर्द्धाभिसमय इति॥ 10॥

प्राप्तमूर्द्धाभिसमयो व्यस्तसमस्तत्वेनाधिगतानर्थाननुपूर्वीकृत्य स्थिरीकरणाय विभाव-यतीत्यनुपूर्वाभिसमयार्थमाह—**परे**त्यादि। परम(पर)सत्त्वानां कुशलादिवासनाभिः पूर्यन्ते गलन्ति ते पुद्गलानां कारणादखिलदोषा(षवि)गमेन विशुद्धचित्ताः सन्तो दानादिषट्पारमिता बुद्धाद्याः षडनुस्मृतयः सर्वधर्माभावस्वभावश्चेति। एवं त्रयोदशप्रकारधर्मभावनया विचरन्ति वरवीर्यपारमिताभियुक्ताः। तथा यथोक्तार्थाभिसमयाद्यर्था (?) निकृष्टकर्मकरणात् कुम्भदासी स्वयमस्वतन्त्रत्वेनावशा म(स)ती भर्त्तु[ः] प्रतिबन्धत्वे[107b]न वशा भवति। तथा सर्वसत्त्वानामायत्तवृत्तित्वेन वशतामुपयान्ति सर्वथाक्षोभयितुमशक्यत्वाद् धीरा बोधिसत्त्वा इत्युक्तोऽनुपूर्वाभिमयः। तथा **चोक्तम्**—"त्रेधा दशधा चानुपूर्विक" (अभि० अ० 1.17) इति॥ 11॥

विभावितानुपूर्वाभिसमयस्य स्वभ्यस्तीकरणाय तेषामेव क्षणेनाधिगम इति एक-क्षणाभिसम्बोधार्थं दृष्टान्तपूर्वकमाह—**न चे**त्यादि। यथा नैव स्वामिनः प्रतिवाक्यं ददासी-(ददाति दासी) तदपराधात्तु(नु)रूपेणाप्रियाभिधानादाक्रुष्टापि दण्डादिनाभिहतापि करेण ताडिता वा सती किं तर्ह्येकान्तेन त्रस्तमना[ः] परिभवेन चाभिभूता सम(भ)या तिष्ठति। मामेवमा स (मामेव स) पुनः स्वामी प्रतिहन्यात् प्रतिवचनकारणेने(नै)वं मत्वेति शेषः। तथा वरबोधौ प्रस्थितो बोधिसत्त्वोऽविपाकानास्रवसर्वधर्मैकक्षणलक्षणैकक्षणाभिसम्बोधादिना

चतुष्प्रकारेणालयविज्ञाने सर्वधर्माणां समाश्रितवासनाया दी(दा?)नाद्यन्यतमानास्रवधर्मालम्बनादिना अन्योन्यहेतुफलभावादेक [108a] सामग्र(ग्र्य)धीनत्वेनातिशयविशिष्टताकरु(कार)णादेकक्षणाधिगमेन। तथा तिष्ठेत् सर्वस्मिन् जगति अखिलावरणप्रहाणाद्यथा युष्य(प्रेष्य)भूतस्तदाराधनतया येनातः सत्त्वाराधनात्फलभूताया बोधेरागमो गुणानां च हेतुभूतानां परिपूरिरन्यथा तृणकाष्ठप्रभवो वह्निर्ज्वलितो यथा दहति तदेव तृणकाष्ठम्। तद्वत् सत्त्वप्रभवाद्धर्मो(धर्म?) न कुपिताः सत्त्वा नाशयन्तीति मतिः। इत्युक्तोऽयमेकक्षणाभिसम्बोधः। तथा **चोक्तम्**—"एकक्षणाभिसम्बोधो लक्षणेन चतुर्विधः" (अभि० अ० 1.17) इति॥ 12-13॥

विभावितैकक्षणाभिसम्बोधस्य द्वितीये क्षणे धर्मकायाभिसम्बोध इति तदर्थमाह—**अवसृजे**त्यादि। यथा माता सम्यगेकपुत्रके परिचरन्ती शाठ्यादिरहितत्वादप्याशयेनाविखिन्ना समुपतिष्ठति तद्वत् स्वाभाविकादिकायचतुष्टयस्य कर्मणाधिगमेनानालम्बनमहाकरुणाद्या(मु)खीभावादवसृज्यात्मसुखतां परसत्त्वकार्येऽभियुक्तोऽहोरात्रं तदुपकारापेक्षा वै[108b]-विरहान्निष्प्रतिकांक्षचित्तो भगवांस्तथागतः समुपतिष्ठति। इत्युक्तो धर्मकायाभिसम्बोधः। तथा **चोक्तम्**—

स्वाभाविकः ससम(सां)भोगो नैर्माणिकोऽपरस्तथा ।
धर्मकायः सकारित्रश्चतुर्धा समुदीरितः ॥ (अभि० अ० 1.18)

इत्ययं परिपूर्ण एवाष्टाभिसमयो बालजनव्युत्पत्तये पिण्डार्थतयोक्ता विस्तरस्त्**वार्याष्टसाहस्रिकानिबन्धना**द्ग्राह्योऽतान्यैः (तोऽन्यैः) शिक्षितुकामतया क्वचित्प्रभेदार्थप्रयोजनेऽपि सर्वाकार(रं)प्रयोजयितुमशक्यत्वादन्यत्र समासतोऽभिधानान्न किञ्चिदेकान्तेन समासपक्षः संगृहीतः। इत्यविवक्षापदसा(मा)रूढं केवलं विवक्षापदं नीयत इति न तन्मतमुपन्यस्य निराकृतमिति॥ 14॥

॥ रत्नगुणसञ्चयगाथाव्याख्यायामनुगमपरिवर्त एकोनत्रिंशत्तमः॥



सदाप्ररुदितपरिवर्तस्त्रिंशत्तमः

यथो[क्ताऽ]ष्टाभिसमयस्वभावाया मातुः श्रुतादिज्ञानोदयेन प्राप्तिं प्रति कल्याणमित्रा-नाराधनाय यादृशी प्रतिपत्तिः कार्या तां कथयन्नाह—**यो बोधी**त्यादि। यो बोधिसत्त्वो दीर्घकालं संस[109a]रणाभिप्रायः सत्त्वार्थे तथाधाराधेयभेदाद्द्विविधबुद्धक्षेत्रपरिशोधने च बुद्धानुज्ञात-योगत्वेन युक्तयोगी सन्नेव सहसाऽप्राप्तौ मायोपमधर्मभावनाबलात् खेदबुद्धिमणुमात्रामप्यु-त्पादयति। [1][स प्रज्ञापारमिताधिगमेन सत्त्वालम्बनादर्थकरणादित्रिविधवीर्यपारमितायुक्तः, स्त्यानमिद्धरहितोऽतन्द्रितश्च भवति॥ 1॥

खेदबुद्धिरुत्पन्ने सति को दोषः? निदर्शयन्नाह—**स ची**त्यादि। यदि मन्यते कल्प-कोटिष्वेव बुद्धैर्लभ्यते बोधिः तदा अविज्ञः बोधिसत्त्वः तथागतबोधेः चिरं संज्ञामुत्पाद्य दुःख-संज्ञया चिरं दुःखी भवति।] उपलम्भाभिनिवेशादवगच्छन्धर्मानेवं च ततो वीर्यपारमितातो भ्रष्टत्वाद्धीनोऽतश्च कौसीद्यधर्मस्वभावो भवेत्॥ 2॥

कथं तर्हि खेदबुद्धिर्न करणीयेति चेदाह—**प्रथममि**त्यादि। प्रथममुपादाय वरबोधौ चित्तोत्पादं यावदनुत्तरं ताथागतं शिवमनुप्राप्नुयात्। सर्वं तं कालं यदाहोरात्रमेकं मनसा मायोपमधर्मभावनापूर्वकं संवृतिमात्रमधितिष्ठेत्। तदानेनोपायेन खेदबुद्धेरपनयनादारब्धवीर्यो विद्वान् पण्डितो वेदितव्यः॥ 3॥

सम्यक्प्रवृत्तत्वेन मारकृतोपद्रवश्च स्यादित्याह—**स ची**त्यादि। यदि कश्चिदेवं वदेत् सुमेरुं पर्वतराजं भित्वा यास्येवं चाधिगामिष्यसि त्वमग्रां बोधिमिति। ततः श्रुत्वैवम-[109b]शक्यानुष्ठानाद्यदि खेदबुद्धिं करोत्येव सुमेरोरशीतियोजनसहस्रप्रमाणावबोधात् प्रमाणं बुद्ध्वा तदा कौसीद्यप्राप्तो भवेज्जिनपुत्रोऽतश्च बोधिं नाधिगच्छति [इति] मतिः॥ 4॥

कथं तर्हि तस्यावबोध इति चेदाह—**अथे**त्यादि। अथ तस्योत्पाद्यते मतिरपितु विपरीतवासनासमुत्थितत्वेन सम्यग्ज्ञानोदयादल्प(णु)मात्रं सुमेरुं क्षणमात्रेण भास्मतापाद-नान्नयामि नाशमित्येवमारब्धवीर्यो भवेद्विदुर्बोधिसत्त्वोऽतश्चाचिरेण वरबोधिं प्राप्स्यति। नायकानां भगवतां सम्बन्धिनीमिति यावत्॥ 5॥

अपगतविपक्षेऽपि वीर्ये वस्तूपलम्भो दोष इत्याह—**स ची**त्यादि। ऋद्ध्यादेशना-प्रातिहार्याभ्यां परिपाच्याऽनुशासनीप्रातिहार्येण जगतः करिष्याम्यहमर्थमित्यभिप्रायाद्यदि कायेन

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1. मातृकायामत्र कश्चिदंशः नोपलभ्यते, भोटादुद्धरितोऽयं पाठः।

चित्तेन वचसा चोत्साहकरणात् पराक्रमै तत् (पराक्रमेय) तदा क्लेशबाहुल्यात् कौशीद्यप्राप्तो भवेद्यतः परसंज्ञाविनाभाविन्यां स्थितः स्वात्मसंज्ञायामतो संगा[110a]क्लेशोदयेन मायोपमनैरात्म्यभावनाया विदूरे भवेज्जिनपुत्रो नभ इवाभावलक्षणत्वेन भावलक्षणाया भूमेरेवं च न वीर्यवानि[ति] भावः॥ 6॥

कथं पुनरसौ तद्युक्त इत्याह—**यस्मिन**ित्यादि। यस्मिन् मायोपमत्वे न कार्यो(यो) नापि चित्तमस्योपलक्षणत्वं न वचो नापि वस्तूपलम्भविरहात् सत्त्वसंज्ञा। तत्रैताः संज्ञा विवर्त्य यदा स्थितो भावाभावमनसिकारविरहादद्वयधर्मचारी तदाऽयमाकांक्षति सर्वदोषवैषम्याभावाच्छिवामप्रतिष्ठितनिर्वाणत्वेनाच्युतामग्रबोधिं जिनपुत्रो वीर्यपारमितया युक्तोऽभिहितो कारिणा लोकनाथेन। एवं कल्याणमित्रपर्येषणादौ प्रवृत्तेन क्षान्तिरभ्यसनीयाऽन्यथासमीहितार्थानिष्पत्तेरिति॥ 7॥

परापकारमर्षणक्षान्तिं धर्मनिध्यानक्षान्तिसहितां कथयन्नाह—**पुरुषम**ित्यादि। क्लेशोत्थं सम्भिन्नप्रलापादि श्रुत्वा वाक्यं परतो दुरुक्तं क्षान्तेरभ्य[स]नात् पुण्योपार्जनहेतुत्वेन कल्याणमित्रतया तस्या[110b]नुबोधात् परितोषमुत्पादयति। प्रसन्नमुखत्वात्सुमुखो यो विद्वान्बोधिसत्त्वो यतः को भाषते[ऽ]नन्तरं वचः कः शृणोति कुतस्तदुत्पन्नं कस्य वा स[म्ब]न्धि केन वाकारेणोपलभ्यत इति। अपि तु मायोपमत्वात् धर्माणां नैव कश्चिद्भाष इत्यादि प्रत्यवेक्षाऽतः स विज्ञो युक्तः क्षान्त्या धर्मनिध्यानसहितपरापकारमर्षणस्वभावयां वरपारमितयेति गाथार्थः॥ 8॥

क्षान्तावेवं को गुण इत्याह—**यो बोधी**त्यादि। यो बोधिसत्त्वोऽनन्तरोदितं क्षान्तिद्व[य]मभ्यसनात् क्षमते यथाक्रमं कृपाप्रज्ञायोगाद् गुणधर्मयुक्तो यश्चान्यो रत्नपरिपूर्णमेव त्रिसाहस्रं [महासाहस्रं] लोकधातुं बुद्धेभ्यो लोकविद्भ्यः श्रावकेभ्यः प्रत्येकबुद्धेभ्यश्च दद्यादेवंपूर्वकस्य बोधिसत्त्वस्य पुण्यमपेक्ष्याऽन्तरार्थकारिनिकृष्टरूपत्वात्कलामात्रपुण्यं तद्धेतुत्वात् स न भवेदिह दानप्रबन्धः॥ 9॥

कुत एतदिति चेदाह—**क्षान्ती**त्यादि। द्विविधायां क्षान्तौ प्रतिपत्त्या स्थितस्य प्रासादिकात्मभावपरिग्रहणात्परिशुद्धये(द्धो) चात्मभा[111a]वः। द्वात्रिंशल्लक्षणविराजितगात्रत्वेन द्वात्रिंशल्लक्षणप्रभावोऽशीत्यनुव्यञ्जेन(जनेन) युक्तत्वादनन्तपारः। सत्त्वांश्चासेचनककायत्वेन कर्मफलाभिसंप्रत्ययोन्तधर्मे(?) प्रतिष्ठापनान्निशामयति। क्षान्तिश्च कुर्वन् विज्ञः सर्वस्मिन्

जगति अपगतामित्रत्वेन प्रियो भवेदिति। यतः क्षान्तिपारमितायाः सर्वमेतत्फलं न दानपारमितायाः सम्भवति। तस्मात् पूर्वोक्तगाथार्थ एव स्थितपक्ष इति भावः॥ 10॥

इदानीं दुःखाधिवासनाक्षान्तिं धर्मनिध्यानक्षान्तिसहितां कथयन्नाह—**स ची**त्यादि। यदि कश्चिदेकश्चन्दनपुटं गृहीत्वा देवदत्तादिजनोऽभ्यवकिरेद् गुरुप्रेम्णा बोधिसत्त्वं, द्वितीयोऽपि कश्चिदग्निराशिं शिरसि क्षिपेत् तदाप्युभयत्र धर्मनैरात्म्यभावनाबलात् तुल्यमनोऽग्रे बोधिनिमित्तमुत्पाट(द)यितव्यम्॥ 11॥

एवं यथोक्तक्षान्तिर्विभावि(व्या) स्यात् तस्यां च परिणामनं विधेयमित्यतितरां फलकथनेनावेदयन्नाह—**एवमि**त्यादि। अनन्तरोदितक्रमेण क्ष[111b]मावान् भूत्वा विद्वान् पण्डितो बोधिसत्त्वो यदा क्षान्तिसहगतं चित्तोत्पादं परिणामयेत् सत्त्वार्थं प्रत्यग्रबोधौ तदा यावत्यः क्षान्तयोऽर्हतां प्रत्येकबुद्धानां बोधिसत्त्वादिसत्त्वधातोश्च ताः सर्वाः सम्यगभिभवति सर्वस्मिन् जगति। क्षान्तिं (?) यथोक्तं कुर्वाणोऽन्यैः परिणामनाधिक्येनाभिभवितुमशक्यत्वाच्छूरो निर्जितविपक्ष इति यावत्॥ 12॥

कथं पुनः परापकारादिक्षमण(मर्षण)मुपलम्भेऽपि सति क्रियत इत्याह—**क्षमे**त्यादि। क्षान्तिं कुर्वतेवं पुनश्चित्तमुत्पादयितव्यम्। नरकेषु तिर्यक्सु यमलोके चानेकानि दुःखानि अनुभूतानि कामगुणहेतोरभिलषितार्थाकरणादकामकराणि। कस्मात्त्विदानीमेवंविधकल्याणमित्रादिधर्मप्राप्तये न क्षान्तिं करोति बोधौ प्रधानं कारणम्। किं श[ब्द]स्य क्षेपाभिधायित्वादपि तु करोम्ये(त्ये)वेत्येवं प्रज्ञाबलात् परापकारादिमर्षणं स्यादिति भावः॥ 13॥

तदेव कथयन्नाह—**कसे(शे)**त्यादि। यदा तु वेत्रलतादिताडना[112a]त्कषा(शा)वधो हिरण्याद्यपकर्षणाद्दण्डवधः, खड्गादिप्रहाराच्छस्त्रवधः। शृङ्खलादिदानाद्बन्धनं, करादिपिट्(ड)नात्ताडनम्। शिरःकर्णचरणादीनामपनयनात्तेषांच्छेद इत्येवंजातीयकानि यावन्ति दुःखानि जगति संविद्यन्ते तान्यहं विशिष्टधर्मप्राप्तये सोढुमुत्सह इति। एवं यदा प्रतिसंख्यानं करोति तदा क्षान्तिपारमितायां यथोक्तस्वभावायां तिष्ठेद्बोधिसत्त्वः सदाप्ररुदितवदिति॥ 14॥

॥ रत्नगुणसञ्चयगाथाव्याख्यायां सदाप्ररुदितपरिवर्तस्त्रिंशत्तमः॥



धर्मोद्गतपरिवर्त एकत्रिंशः

एवं विहितपर्येषणानां कल्याणमित्रैरादौ सर्वगुणाधारत्वाच्छीलेऽववादो विधेय इत्याह—**शीले**त्यादि। संवरादिना त्रिविधेन शीलेन समादानकरणात् ये समुद्गता भवन्ति निर्वाणाशयेन संवरग्रहणाच्छमाभिकाङ्क्षिणस्ते यावतीः संवरव्यापारत्वात्संवरक्रियाः। प्रतिपत्त्या सम्पादनादनुवर्तयति(न्ति)। ताश्च सर्वसत्त्वानां हितार्थं यदानुत्तरबोधये निर्यातना-[112b]त्परिणामयन्ति। तदा दशबलानां सम्बन्धित्वाद् गोचरे सर्वापत्तिरहितत्वादखण्डशीले स्थिता भवन्तीति गाथार्थो योज्यः॥ 1॥

अमुमेवार्थं व्यतिरेकपूर्वकं स्पष्टयन्नाह—**स ची**त्यादि। स चेत् प्रत्येकबुद्धानामर्हतांश्च बोधौ गृहीतसंवरपरिणामनात्स्पृहां जनयति। तदा महायानप्र[तिप]त्तिविरहाद्दुःशीलस्तथा गृहीतसंवरपरित्यागेन च्छिद्रचारी भवेद्विदुषां तथागतानाम्। अथ बोधावुत्तमशिवायां गृहीतशीलं परिणामयति। एवं स्थिता(तः) शीलपारमितायां गृहीतार्थापरित्यागात्कामगुणैरपि शीलाविरुद्धैर्युक्तः॥ 2॥

किमर्थमेवं शीले प्रथमतोऽववाद इति चेदाह—**यो धर्मे**त्यादि। यस्माद्योऽयं स्वार्थसम्पद्धर्माणामुभयार्थसम्पद्बोधेः परार्थसम्पद्गुणानां च प्रतिलम्भात् आगमो बोधिसत्त्वानां स शीलप्रयोजनेनापत्संरक्षणाद् गुणधर्मसमन्वितानां भवति। या च धर्मबोधिगुणेभ्यः परिहाणिर्हि-[113a]तकारिणां बोधिसत्त्वानां दुःशीलतायाः सम्बन्धिनीयं प्रकाशिता नायकेन तस्माच्छील एव प्रथमतोऽववाद इति भावः॥ 3॥

कियता शीले स्थित इत्याह—**यदी**त्यादि। यदि पञ्चकामगुणानपि लोकप्रसिद्धान् भुङ्क्ते बोधिसत्त्वोऽन्तसो(शो) रत्नत्रयशरणं च यावदाबोधिमण्डगतो भविष्याम्यहं बुद्धो जगद्धितकारीति सर्वज्ञता चास्य मनसि भवेत्। एतावताऽपि बोधिचित्तसंवरग्रहणाच्छीलपारमितायां विज्ञः स्थितो ज्ञेयोऽन्यत्रमहायानसूत्रान्तेष्वतिशयेन बोधिसंवरशीलादेः प्राचुर्येण निर्देशात्॥ 4॥

संक्षेपेण पुनः सर्वज्ञतामनसिकारविरहात् तु दुःशील एवेत्याह—**यदी**त्यादि। यदि कल्पकोटिं प्राणातिपातविरत्यादिभिर्दशभिः कुशलैः कर्मपथैश्चरन् प्रत्येकबुद्धत्वेऽर्हत्वे च शीलपरिणामनात् स्पृहां जनयति तदा पौर्ववद्दौशील्ययोगात् खण्डशीलस्तथा [दुः]शीलोऽपि भवेत्। यस्माद्बोधिचित्तोत्पादेन बुद्धत्वे निमन्त्र्य ततो निवर्तते न सत्त्वानां विसंया(वा)-द[113b]नात् पाराजिकतो मूलापत्तेर्गुरुतरोऽयं चित्तोत्पादः श्रावकादिस्पृहासहगतः॥ 5॥

सम्यगमनुज्ञातेऽपि शीले कथं वर्तितव्यमित्याह—**रक्षे**त्यादि। यथोक्तशीलं रक्षत्(न्) समादानग्रहणपूर्वकं परि[ण]मय्याग्रबोधौ यदा न च तेनैव शीलेन परान्निन्दनादवमन्यते। नापि चात्मानं शीलव्रताभिमानादुत्कर्षति अतश्चात्मसंज्ञामुपादेयतया तथा हेयतया परसत्त्वसंज्ञां च परिवर्ज्य तदा यथोक्तशीलपारमितायां स्थित इत्युच्यते बोधिसत्त्वस्तस्मादेवं वर्तितव्यमिति भावः॥ 6॥

अन्यथा तु दोष एवेत्याह—**यदी**त्यादि। यदि बोधिसत्त्वश्चरन् जिनानां यथोक्त-शीलत्वात् मार्गेऽमी शीलवन्तो दुःशीला इति हेयोपादेयतया व्यवस्थापयति। सत्त्वानांस्तदा नानात्वसंज्ञायां प्रवृत्तौ वस्तूपलम्भेन सर्वाकारतया रक्षितुमशक्यत्वात् पूर्ववत्परयो(मो) दुःशीलस्तथाच्छिद्रशीलोऽप्यत एव नत्वसौ परिशुद्धशीलः स्यात्। एवं च वस्तूपलम्भे न विधेय इति भावः॥ 7॥

अनुपलम्भचा[114a]रिणश्चानापत्तिरित्याह—**यस्यो ने**त्यादि। यस्य मायोपमधर्मता-बलान्नास्त्यात्मसंज्ञा न च परसत्त्वसंज्ञा तस्य स्वपरविभागाभावेनानुनयप्रतिघविरहान्नि-मित्तोद्‌ग्रहणवैमुख्ये सति निषिद्धवस्त्वाचरणाभावान्नैवासंवरोऽस्ति। एवं च यस्य न संवरे शीलव्रतपरामर्षदोषत्वान्नाप्यसंवरे[ऽ]कुशलोदयावग्रहोऽस्ति। सोऽयमविपरीतप्रवृत्तत्वेन शीलसंवरात्प्रकाशितो नायकेन॥ 8॥

शीलान्वितस्यैवं दाने प्रवृत्तिरित्याह—**यो एवे**त्यादि। य एवानन्तरोक्तशीलेन संवृत्या समन्वागतः परमार्गेण(र्थेन) च निष्प्रपञ्चोऽत एवावग्रहाभावात्सोऽनपेक्षको भवति सर्वस्मिन्नैव प्रियाप्रियवस्तूनि। एवं चोत्तमाङ्गादीनि त्यजन् लीयमाने वस्तुनि लयाभावादलीनचित्तो विद्यमानार्थत्यागात् सर्वस्वत्यागी सततं च दानफलेषु नैरपेक्ष्यादलीनो भवेत्॥ 9॥

बाह्यवस्तुपरित्यागाभावात्कथं सर्वत्यागी चेदाह—**ज्ञात्वे**त्यादि। यत्र हि नाम प्रज्ञा-पूर्वकारितया धर्माणां प्र[114b]कृतिं संवृत्या हेतुप्रतिबद्धोदयत्वाद्वशिकां परमार्थेन स्वभावविरहान्निरात्मिकां च ज्ञात्वा यदात्मनो मांसादिकं त्यजन्न लीनचित्तः। किं पुनर्बाह्यं वस्तु तदा न त्यजेदेवं चासम्भवोऽत्र बाह्ये वस्तुन्यसौ मात्सर्यं कुर्यादिति॥ 10॥

नैरात्म्ययोगेन किमर्थं दाने प्रवृत्तिरित्याह—**अहे**त्यादि। यद्यहमित्यात्मनि संज्ञावस्तुनि चात्मीये ममता भवेदनुरागोऽपरित्यागलक्षणस्तदा नैव त्यागबुद्धिर्भविष्यति उपलम्भतम-सावृतत्वेन मूढानाम्। एवं च ते मात्सर्यात् प्रेतभवनेषूपपद्यन्ते। अथवा कथञ्चिन्मनुष्येषूपपद्यन्ते। तदा भवन्ति दारिद्र्यप्राप्ताः। ततश्च यथोक्तनीत्येव दाने प्रवृत्तिः स्थितम्(ता)॥ 11॥

किमर्थमेवं दानेऽधिमुक्तिरिति चेदाह—**तदे**त्यादि। यदेमां पश्यति दरिद्रान् सत्त्वांस्तदा बोधिसत्त्वो दयासम्पत्या यथोक्ते दानेऽधिमुक्तः सन् आगमादिप्रमाणोपेतत्वेन फलेन सह सर्वस्वत्यजनात् सदा यु(मु)क्तत्यागी भवेदतश्चतुरो द्वीपान् सप्तरत्नसमलङ्कृतान् तत्र स[115a]र्वथावग्रहविरहात् खेदतुल्यान् त्रिमण्डलपरिशुद्धियोगेन दत्वा तदा सौमनस्यप्राप्तो भवेन्न यथा द्वीपान् यथोक्तान् लब्ध्वा प्राप्येति यावत्॥ 12॥

यथोक्तं च दानमक्षयार्थमनुत्तरबोधौ परिणामयितव्यमित्याह—**दानमि**त्यादि। अनन्तरोक्तक्रमेण दानं दत्वा विद्वान् पण्डितो बोधिसत्त्वो यावन्तः सत्त्वास्त्रिभवेषु विद्यन्ते तान् समन्वाहृत्य सर्वेभ्यस्तेभ्यो भवत्विदं दानं दत्तमित्येवमाशयेन तद्दानमग्रबोधौ परिणामयति जगदर्थमेव। बोधेः सत्त्वानां चाक्षयत्वाद्दानमक्षयं स्यादिति भावः॥ 13॥

तत्र तानभि(तत्रानभि)निवेशो(श)फलमावेदयन्नाह—**न चे**त्यादि। देयदायकप्रतिग्राहकानुपलम्भाद्यो नैव वस्त्वग्रहं करोति। दत्वा च दानं परम्परानुग्रहबुद्ध्या तत्फलाभिलाषान्नैव कदाचिद् विपाकं प्रतिकाङ्क्षति। एवं स फलेन सह सर्वस्वजनान् त्यक्त्वा भवेद्विद्वान्सर्वस्वत्यागी स्वल्पं च त्यक्त्वोपायकौशलबलाल्लभते[ऽ]संख्याप्रमाणाभ्यां परिच्छे-[115b]त्तुमशक्यत्वाद्बहुमप्रमेयं च विपाकमिति शेषः॥ 14॥

मात्सर्यनिग्रहाय च दानपारमितावदनुमोदनापूर्वकः परिणामोऽभ्यसनीय इत्याह—**यावन्ते**त्यादि। यावन्तः सत्त्वाः कामरूपारूप्यलक्षणत्रिभवे सर्वाकाशधात्वन्तर्गतत्वान्निखिले सम्भवन्ति। ते च सर्वे दानं ददन्यतु(ददत्यनन्त)कल्पान् बुद्धेभ्यो लोकविद्भ्योऽर्हद्भ्यः प्रत्येकबुद्धेभ्यश्च तथा चेच्छन्ति श्रावकगुणा[न्] तस्योपलक्षणत्वाद्बुद्धादिगुणांश्च। वस्तूपलम्भयोगेन प्रवृत्तत्वात्परिकल्पस्थाने स्थिता इति भावः। यश्चान्यः सम्यगुपायकुशलो विद्वान् बोधिसत्त्वस्तेषां तत्पुण्यक्रियावस्त्वनुमोद्य सत्त्वार्थं प्रत्यग्रबोधौ परिणामयेदेवं चासौ मात्सर्यनिग्रहादभिभवेत्सर्वं जगत्॥ 15-16॥

पूर्वोक्तं यथोक्तपरिणामयेत(यन्)। किमिवेत्याह—**काचस्ये**त्यादि। यथा काचस्य मणिरत्नस्य राशयः स्युर्महान्तस्तान् सर्वान् वैडूर्यरत्नमेकं मूल्यप्रभावाभ्यां महत्वादभिभवेत्। [116a] तथा सर्वस्मिन् जगति पूर्वोक्ते यावान् पृथुदानस्कन्धः तं सर्वमभिभवेदनुमोदनापूर्वकमनन्तरोक्तक्रमेण परिणामको बोधिसत्त्वः॥ 17॥

विस्तरेण पारमिताद्वये(यं) निर्दिश्यैवं परिशिष्टपारमितास्व[व]वादं कथयन्नाह—**यदी**त्यादि। यदा बोधिसत्त्वोऽवशिष्टपारमितापरिपालनेन देदीयमानो जगतः सम्बन्धित्वेन दानं तासामेव परिशोधनं (परिपालनं) कर्तुरुपलम्भात्मसत्त्वं(?) न तत्र करोति। क्रियाकर्मानवबोधाच्च न वस्तु स्नेहं तदा वर्द्धते कुशलैर्महानुभावश्चन्द्र इवानभ्रः प्रभामण्डलैः शुक्लपक्ष इत्येतावशिष्टपारमिताववादेनाखिलार्थाववादो धर्मोद्‌गतबोधिसत्त्ववत्कल्याणमित्रेण विधेय इति॥ 18॥

॥ रत्नगुणसञ्चयगाथाव्याख्यायां धर्मोद्‌गतपरिवर्त एकत्रिंशत्तमः॥



परीन्दनापरिवर्तो द्वात्रिंशः

एवं लब्धाववादानां चित्तोत्पादादिक्रमेण प्रमुदितादिभूम्यधिगमाद्दानादिपारमितानां मुख्यतो व्यापार[116b]मावेदयन्नाह—**दाने**त्यादि। तत्र तावत् मुख्यतः प्रमुदितायां बोधिसत्त्वभूमौ स्थितो मात्सर्यप्रहाणाद् दानेन सर्वथा प्रेतगतिमात्मनः सर्वसत्त्वानां च [मात्सर्यं] च्छिनत्ति बोधिसत्त्वस्तथा दारिद्र्यं तथा तत्प्रतिबद्धांश्चासांय? दुःखादीन् सर्वक्लेशान् देवादिगतावपनयति। भोगांश्च प्रकारभेदादनन्तानौदार्याद्विपुलान् लभते। बोधिसत्त्वचारिकां चरन्नतो दानेन सत्त्वान् बोधिचित्तादौ प्रतिष्ठापनात् परिपाचयेत् कृत्स्नप्राप्तांस्तथा विमलायां स्थितः सर्वदौःशील्यविगमाद्यथोक्तेन शीलेन तिर्यक्गतिमनेकरूपामष्टौ चाक्षणानतिप्रसिद्धान् वर्जयति। मनुष्यत्वादिक्षणान्विशिष्टार्थकारिणो लभते च नित्यम्। प्रभाकर्यां सर्वव्यापादविगमात् क्षान्त्या रूपं लभते [ल]क्षणाद्यलंकृतत्वात्। परममभि(ति)वैपुल्यादुदारस्तम्भ(रं तप्त)हाटकसदृशत्वात् सुवर्णच्छविर्मनोनुकूलत्वात् प्रियोऽसेचनककायत्वाज्जग[117a]तश्चादीक्षणीयो भवेत्। अर्चिष्मत्यां सर्वकौशीद्यविगमाद्वीर्येण शुक्लगुणेभ्यो न परिहाणिमभ्युपेति ज्ञानं च विषयानन्त्यादनन्तम्। बुद्धत्वपरमधनसञ्चयात्मकत्वात् जिनकोशगञ्जां प्राप्नोति। सुदुर्जयायां सर्वविक्षेपप्रहाणाद् ध्यानेन कामगुणान् विक्षेपहेतुभूतान् दोषाक[ा]रत्वान्निन्दनीयान् सर्वथा परित्यागादुत्सृजति। विशिष्टसत्याभिसम्बोधिपञ्चाभिज्ञस्वभावत्वाद्यथाक्रमं विद्याक्रमभिज्ञः। सू(शू)रङ्गमादिसमाधी(धे)श्चोत्पादनादभिनिर्हरति। आभिमुख्यां च सर्वदोष्प्रज्ञ(?)विगमात् प्रज्ञाया धर्माणां प्रकृतं मायोपमत्वादिरूपां(पं) परिज्ञाय, त्रैधातुकेभ्योऽपायेभ्यो विपर्यासबन्धनेभ्यः सम्यगतिक्रमेत्। निर्माणमेघेन च प्रथमतो धर्मचक्ररत्नं प्रवर्त्त्य तथागतानां पश्चात् क्रमेण देशयति धर्मं त्रियाने संगृहीतं सत्त्वलोके विपर्यासदुःखविनिवृत्तये। दूरङ्गमायामुपायबलात्परिपूर्यमा[117b][णा]नेव दानादीन् धर्मान् पारमितास्वभावेन स बोधिसत्त्वोऽचलायां प्रणिधानसामर्थ्यात्सुवर्णादिमयभूभागनिष्पादनादाधारबुद्धक्षेत्रपरिशुद्धिं जिघत्साद्यभावादाधेयबुद्धक्षेत्रसत्त्वशुद्धिं च परिगृह्णाति। तथा साधुमत्यां बलसामर्थ्येन सत्त्वधातोर्बुद्धक्षे[त्र]प्रतिष्ठापनाद्बुद्धवंशमपि परिगृह्णाति। तथा धर्ममेघायां दशम्यां भूमौ ज्ञानबलेन धर्मदेशनाप्रबन्धाद्धर्मवंशं तथाविच्छिन्नबोधिस[त्त्व]परम्परानिष्पादनात्संघवंशं च परिगृह्णाति। एवं क्रमादेकादश्यां समन्तप्रभायां च बुद्धभूमौ सवासनसर्वाभ(व)रणप्रहाणादविपरीतधर्मावबोधेन परिगृह्णाति सर्वधर्मान्॥ 1-5॥

विस्तरेण मातरं निर्दिश्यैवं चिरस्थितये प्रत्ययन्नाह—**वैद्योत्तमो जगती**त्यादि। यथातिशयेन लक्ष्यलक्षणपरिजपां(ज्ञेयान्) वैद्योत्तमो जगतिज्वरादिरोगानपनयकारी कथितोऽन्वर्थसंज्ञया च चित्तोत्पादादिगुणवन्नाना(रत्नानां)सञ्च[य]रूपत्वाद्रत्नगुणसञ्चयः। [118a]पद्यबन्धेन निर्दिष्टत्वाद् गाथास्वभावः। तं सर्वसत्त्वा यथेमम् भावनोपदेशक्रमेण सत्त्वा(त्या)द्वयकथनात्मार्गमनुप्राप्तय(प्राप्ता)स्तथा भवद्भिः कार्यमित्यार्यानन्दप्रभृतिभ्यः प्रत्यर्पितवानिति बोद्धव्यम्। एवं **शतसाहस्त्रिकायां भगवत्यां** पर्यन्तेऽभिधानात्। तत्रायं भावनोपदेशक्रमोऽभिसंप्रत्ययकारी यदुतादौ तावच्छुभे देशे कृतावस्थितिर्देशकं भगवन्तं शाक्याधिराजं सिंहासनस्थं धर्मचक्रमुद्रया युक्तं यथावत् पूजापूर्वकं बुद्धबोधिसत्त्वादिभिः परिवृतं विभाव्य प्रणमेत्। ततो वज्रपर्यङ्कमापूर्य ऋजुं कायं प्रणिधाय समाधियोगेन स्थित्वा जिह्वातालुगतां कृत्वा नासिकाग्रे दृष्टिमवस्थाप्य दशसु दिक्षु बुद्धबोधिसत्त्वालम्बनपूर्वकं तेभ्यः समु[प]देशमादाय प्रज्ञापारमितानयं सर्वधर्मनैरात्म्य[118b]द्योतकं मूलचित्तेन नामतः समालम्ब्य तस्यैव पदप्रभेदं परिवर्तादिभेदादनुचरचित्तेन निरूपयेत्। ततोऽष्टाभिसमयावस्थाभेदेन संख्याग्रहणात् गणनया प्रत्यभिसमयस्वरूपनिश्चयात् तुलनयाऽध्यारोपापवादाभावात् मीमांसया प्रत्यक्षानुमानप्रमाणोपपन्नत्वात् प्रत्यवेक्षणतयेत्येवं प्रज्ञापारमितार्थं चतुर्भिराकारैर्व्यञ्जनानि तु व्यस्तसमस्तानि यथाक्रमं निरर्थकसदर्थतयेत्येवमाकाराभ्यां विचारणाच्चित्तेन विचारयेत्। तदा तु यथा विचारितं निमित्तमिदमेव सत्यं मोहोऽन्य इत्यवधारणाचित्तेनावधृत्य यथा विचारितमेवार्थं निमित्तनामालम्बके मूलचित्ते सकलचित्तेन(?) प्रक्षिप्यानुत्तरसम्यक्सम्बुद्धत्वच्छन्दसहगतेन शास्तिचित्तेन। प्रज्ञाचक्षुषा मायोपमत्वेन सर्वधर्माणां सम्यग्ज्ञानालोकेनादर्शनादविकल्पयन् हेतुफलभावविरहात् शून्या। ततः स्वसामान्यनिमित्तवैकल्यादनिमित्तानतः प्रार्थयितव्यवस्त्वनुपलम्भादप्रणिहि[119a]तान्। एवं च प्रकृतिप्रभास्वरविमोक्षमुखसमाधिना चित्तोत्पादानि(दि)क्रमेण धर्मतत्त्वापरिज्ञानाद्विपर्यासबन्धनेन संसारचारके बद्धान् सत्त्वधातून् अभ्युद्धर्तुं महाकरुणाचित्तेन भावनां कुर्यात्। तत्र च समाधौ कौशीद्यमालम्बनसंप्रमोषो लयौद्धत्ये तथा संभोगः पुनराभोग इति षट् दोषाणां यथावसरमुत्पादे तत्प्रतिपक्षेण चाष्टौ प्रहाणसंस्कारान् यथायोगं विभावयेत्। तथा हि समाधिगुणेष्वभिसंप्रत्ययलक्षणया श्रद्धया योगिनः छन्दः समुत्पद्यते। ततश्छन्दबलाद्वीर्यमारभते। ततो वीर्यबलेन काये चित्तप्रस्रब्धिमासादयति। प्रस्रब्धकायचेतसः कौशीद्यं वा(व्या)वर्त्तते। तस्माच्छ्रद्धादयश्चत्वारः कौशीद्यप्रहाणाय भवन्ति। स्मृतिरालम्बनसंप्रमोषस्य प्रतिपक्षस्तया सम्यगालम्बनावस्थानात् संप्रजन्यम्। लयौद्धत्ययोः प्रतिपक्षस्तेन प्रामोद्यवस्तु बुद्धादिगुणमनसिकारात् लयसंवेगवस्तु अनित्यता[119b]दिमनसिकारादौद्धत्यस्य प्रहाणं भवति। लयौद्धत्यप्रशमनकाले चानाभोगदोषस्तत्प्रतिपक्षेण

चेतनाभ्यसनीया लयौद्धत्यप्रशमे सति यदा चित्तमालम्बने निष्प्रकम्पमनभिसंस्कारवाहिप्रवृत्तं भवति तदा पुनराभोगो दोषस्तेन चित्तविक्षेपादतस्तत्प्रतिपक्षेणोपेक्षा भावनीयेत्येवं क्रमेण विभाव्य व्युत्थानपूर्वकं संगीतिकारश्रीवज्रधररूपाधिमोक्षेण बोधिसत्त्वादीनाहूय प्रज्ञापारमिता-देशनया धर्मदानं दत्त्वा तत् सर्वमनभिनिवेशयोगेन सर्वसत्त्वार्थमनुत्तरसम्यक्सम्बोधौ परिणाम-येदेवं चतुस्सत्त्वाध(सन्ध्या)य(या)मिति ॥ 6 ॥

॥ रत्नगुणसञ्चयगाथाव्याख्यायां परीन्दना परिवर्तो द्वात्रिंशत्तमः ॥

मामे(ते)यं गमिता नयोगविधिभिः कैश्चित्पुराप्रागिभि-
र्विज्ञायास्तसमस्तमोहतमसा नाथेन या भावि(षि)ता ।
तां व्याख्याय सुयुक्तिसंगतपदैः पुण्यं मयावापि यत्
तेनेमां गुणरत्नसञ्चयवतीं प्राप्नोतु शीघ्रं जनः ॥ [120a]
योऽलङ्कारोऽभिसमये तत् पिण्डार्थप्रकाशिका ।
प्रज्ञापारमिताव्याख्यासमाप्तेयं शुभोदया ॥
अनुष्टुप्च्छन्दसैकत्रश्लोकानां परिसंख्यया ।
[श]ताधिकमिदं ज्ञेयं स[हस्र]द्वयसम्मितमिति ॥

॥ कृतिरियमाचार्यहरिभद्रपादानामिति ॥

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ABSTRACTS OF ARTICLES

Stotras *1-4*

There are three stotras being reproduced in the present issue: *Bhagavatstutiḥ, Tathāgatastutiḥ* and *Bhagavatstutiḥ.* The first *stotra* is being reproduced from the *Rāṣṭrapālaparipṛcchā* (2.329-343), the second and the third are from the *Saddharma-puṇḍarīkasūtra* (7.8-14 and 7.21-24).

बौद्ध संस्कृत ग्रन्थों का पुनः सम्पादन (सामान्य टिप्पणियाँ और सुवर्णभासोत्तमसूत्र की समस्या) *5-44*

यहाँ उपलब्ध भारतीय बौद्ध वाङ्मय का संक्षिप्त विवरण प्रस्तुत करने के बाद बौद्ध संस्कृत ग्रन्थों के संशोधित और परिवर्धित रूप में पुनः संस्करण सम्पादन करने की योजना की चर्चा की गई है। आर्यशूर रचित जातकमाला का हेण्ड्रिक कर्न ने सम्पादन तथा जेकब सॅम्युअल स्पेअर ने अंग्रेजी में अनुवाद प्रस्तुत किया था। कुछ वर्ष पूर्व इन दोनों को सम्मिलित कर भारत में एक नया संस्करण प्रकाशित हुआ है। प्रस्तुत लेख में पुनः सम्पादन कैसा होना चाहिए इसका उदाहरण देते हुए इस पुनः सम्पादन की समीक्षा की गई है। योहानेस नोबेल और प्रोड्स ओक्टोर स्क्येर्वो के उत्कृष्ट शोध-कार्य के बावजूद सुवर्णभासोत्तम सूत्र के पुनः सम्पादन में आनेवाली समस्याओं की चर्चा 18वें परिच्छेद के चार श्लोकों का उदाहरण देकर की गई है। विनयवस्तु के संघभेदवस्तु के एक संस्कृत श्लोक के सम्पादन में पाये गए प्रमादों को दूर कर उचित संस्कृत पाठ के निर्धारण में सहायक भोटानुवाद के महत्त्व को भी दर्शाया गया है। अन्त में नोबेल एवं स्क्येर्वो द्वारा सम्पादित सुवर्णभासोत्तमसूत्र के सम्बन्धित अंश को भी परिशिष्ट में दिया गया है।

काश्यपपरिवर्त का देवनागरी-संस्करण *45-48*

काश्यपपरिवर्त की एक विशिष्ट संस्कृत पाण्डुलिपि 19वीं शताब्दी के अन्त में पूर्वी तुर्किस्तान में प्राप्त हुई। यह ग्रन्थ बाद में रोमन अक्षरों में सन 1926 और 2002 में दो बार सम्पादित होकर प्रकाशित हुआ। सन् 2002 में प्रकाशित संस्करण की यह विशेषता है कि इसके साथ मूल संस्कृत पाण्डुलिपि (यद्यपि जिसमें अनेक त्रुटित अंश हैं) के पूर्णतया स्पष्ट छायाचित्र भी दे दिये गये हैं, ताकि पाठों का तुलनात्मक अध्ययन हो सके तथा ग्रन्थ के

सम्पादन में अद्यापि विद्यमान बहुविध समस्याओं का पुनर्विचार सम्भव हो। ऐसी स्थिति में पाठों का पुनर्निर्धारण अत्यन्त आवश्यक है। रोमन अक्षरों में प्रकाशित यह संस्करण भारतवर्ष में सुगमता से उपलब्ध भी नहीं होता है। अत: भोट पाठ को साथ देते हुए इसके देवनागरी अक्षरों में समालोचनात्मक सम्पादन प्रस्तुत करने तथा ग्रन्थ के साथ इसका हिन्दी और आँग्ल भाषा में अनुवाद भी देने की योजना है। काश्यपपरिवर्त का प्रथम देवनागरी संस्करण प्रस्तुत करना पूर्णतया समर्थनीय होने के कम से कम दो कारण हैं यथा—निश्चय ही यह प्रारम्भिक महायान सूत्र है और प्रारम्भिक महायानी सूत्रों की रचना में प्रेरक भी। यह विशेष रूप से माध्यमिक एवं योगाचारी आचार्यों का प्रमुख स्रोत रहा है, फलस्वरूप आचार्य इस ग्रन्थ को बहुश: उद्धृत करते हैं और उसको आधार बनाते हैं। सौभाग्यवश उन उद्धरणों से भी इस ग्रन्थ के बहुत से अपूर्ण अंशों को पूर्ण कर सम्पादित करने में सहायता मिलती है।

तैर्थिकों के निराकरण में बौद्ध भिक्षुओं का शिक्षण : भाविवेक की रचनाओं के सन्दर्भ में समालोचनात्मक टिप्पणियाँ *49–76*

प्रस्तुत लेख में यह सिद्ध करने का प्रयास किया गया है कि भाविवेक रचित प्रज्ञाप्रदीप के कुछ विषयान्तर एवं परिशिष्ट मूल ग्रन्थ के अंश नहीं हैं और इन्हें बाद में जोड़ा गया है। इस सन्दर्भ में विषयान्तर वह हैं जिनके अन्त में ''सन्दर्भानुसार कहा जा रहा है'' इस प्रकार के वाक्य हैं तथा जिनमें उन विषयों की सार रूप में चर्चा है जो मध्यमकहृदयकारिका और उसकी वृत्ति मध्यमकहृदयकारिकावृत्ति/तर्कज्वाला में प्राप्त होते हैं। प्रतीत होता है कि इन विषयान्तर सन्दर्भों को अपने गुरुओं की मौखिक आज्ञा से उन विद्यार्थियों ने जोड़ा है जो तर्कविद्या में प्रशिक्षित किये जा रहे थे। प्रज्ञाप्रदीप और उसमें निविष्ट मध्यमकहृदय/तर्कज्वाला के संक्षेपों का चीनी भाषा में अनुवाद प्रभाकरमित्र ने सन 630–632 ई० में किया था। इसलिये यह सावधानी से प्रतिपादित करना उचित होता है कि मध्यमकहृदयकारिका/तर्कज्वाला के अंश जो प्रज्ञाप्रदीप में पाये जानेवाले संक्षेपों का आधार हैं, सन 630–632 ई० के पूर्व रचे गये हैं। इन संक्षेपों को आठवीं शताब्दी में विद्यमान भव्य नामक आचार्य ने रचित किया, ऐसा अनुमान जो यासुनोरी एजिमा और अन्य विद्वानों ने किया है, हम निरस्त कर सकते हैं।

इस निबन्ध का चर्चा-विषय प्रज्ञाप्रदीप में पाया गया एक विषयान्तर है, जो मध्यमकहृदय तथा तर्कज्वाला का संक्षेप है, जिसमें वेद प्रामाण्य स्थापित करने तथा बुद्ध

की सर्वज्ञता का खण्डन करने वाले मीमांसकों के तर्कवाद की चर्चा पायी जाती है। मध्यमकहृदय/तर्कज्वाला की समस्याओं को लेकर एजिमा और अन्य विद्वानों को यह मानना पड़ा कि यह अंश, जैसे कि प्रज्ञाप्रदीप में पाये जानेवाले विषयान्तर, आठवीं शताब्दी के आचार्य ने लिखे थे। इस सन्दर्भ में युक्ति प्रस्तुत की जायेगी कि वह विषयान्तर आचार्य की मौखिक शिक्षा के आधार पर छात्रों ने लिखे थे। ऐसा मानने से इन विषयान्तरों का स्पष्टीकरण किया जा सकता है। ये ग्रन्थ छठी शताब्दी में भारत के बौद्ध विहारों के दैनिक जीवन के सम्बन्ध में मौखिक सूचनाएं देते हैं और हमें भारतीय शिक्षा-पद्धति की मनमोहक झलक प्रस्तुत करते हैं।

प्राचीनतम उपलब्ध सामग्री के आधार पर आर्यशूर के जातकमाला का पुनः संस्करण *77–162*

प्रस्तुत लेख में यह दिखलाने का प्रयास किया गया है कि प्रसिद्ध बौद्ध ग्रन्थों का जिनके अनेक सन्तोषप्रद सम्पादित संस्करण प्रकाशित हो चुके हैं, उनका भी संस्कृत एवं तिब्बती में उपलब्ध प्राचीन सामग्री—जिसका पूर्णतया अथवा अंशतः अद्यापि परामर्श नहीं किया गया—के आधार पर परिष्कार किया जा सकता है। आर्यशूर की जातकमाला जो चतुर्थ शती के प्रारम्भ में रची गई है, इसका कर्न, वैद्य, चौधुरी और मुखोपाध्याय ने क्रमशः 1891, 1959, 1971 और 2007 में सम्पादन किया है। वस्तुतः, बाद के तीनों संस्करण कर्न के प्रथम सम्पादन पर ही आधारित हैं, जो तुलनात्मकतया परवर्ती काल की, अत एव कुछ सीमा तक दोषयुक्त, नेपाली कागज की पाण्डुलिपि के आधार पर तैयार किया गया है। प्रथम से पन्द्रहवें जातक सन्दर्भ में, ग्यारहवीं-बारहवीं शताब्दी के दो प्राचीन ताडपत्रीय पाण्डुलिपियों, मध्य एशिया से प्राप्त प्रकीर्ण पत्रों, जातकमाला की संस्कृत व्याख्या, मूल ग्रन्थ का तिब्बती अनुवाद और तिब्बती अनुवाद में प्राप्त दो अन्य टीकाओं के अध्ययन से मैं लगभग 800 स्थलों पर पाठ-संशोधन कर सका। मैलेण्ड (2009), जिन्होंने क्ले संस्कृत लायब्रेरी के लिये जातकमाला का अंग्रेजी अनुवाद किया है, प्रथम विद्वान हैं, जिन्होंने मेरे 1-15 तक की जातक कथाओं के परिशोधित संस्करण को आधार माना है। 16-34 तक की जातक कथाओं का परिशोधित पाठ मेरे द्वारा अद्यापि निर्णीत किया जा रहा है। इसलिये मैलेण्ड ने खोरोचे द्वारा 1987 में प्रकाशित, उपर्युक्त दो ताडपत्रों में पाये जानेवाले, पाठभेदों का उपयोग किया है। तथापि मैंने जब मूल पाण्डुलिपियों का पुनः अवलोकन किया, तो केवल 1-15 जातक कथाओं के पाठ में करीब 300 ऐसे स्थल थे जहाँ उन दो

पाण्डुलिपियों के पाठों की उपेक्षा की गई है या गलत पाठ संकलित किए गये हैं। इससे उपलब्ध मूल सामग्रियों का उपयोग करने का महत्त्व दर्शाया जाता है।

आटानाटिकसूत्र का नया संस्करण *163–192*

आटानाटिकसूत्र नामक यह श्रावकयानीय सूत्र पालि साहित्य में दीघनिकाय और सर्वास्तिवादी साहित्य में दीर्घागम के अन्तर्गत प्राप्त होता है। यह रक्षा सूत्रों के स्वरूप में भी संकलित हुआ है, जो पृथक रूप से संक्रमित हुआ है। इस सूत्र का चीनी एवं तिब्बती भाषा में भी अनुवाद प्राप्त है। तिब्बती कग्युर संग्रह में पालि और संस्कृत दोनों पाठों का अनुवाद संक्रमित हुआ है। सन् 1939 में हेलमुट हॉफमन ने इस ग्रन्थ के मध्य एशिया से प्राप्त संस्कृत के प्रकीर्ण पत्रों को पालि, चीनी और तिब्बती संस्करणों के साथ प्रकाशित किया था। अब बीसवीं शताब्दी के अन्त में प्राप्त दीर्घागम की पाण्डुलिपियों में इस सूत्र के पूर्ण पाठ प्राप्त हो जाते हैं। इस सूत्र का सम्पादन एवं पुन: संस्करण मध्य एशिया से प्राप्त प्रकीर्ण संस्कृत पाठों के साथ लोरे सेन्डर और लेखक संयुक्त रूप से कर रहे हैं। प्रस्तुत लेख में मध्य एशिया के संस्करण जैसे प्रकीर्ण संस्कृत पत्रों के सम्पादन में आयी समस्याओं तथा उनके पुनरुद्धार की सम्भावनाओं और अनेक संस्करणों में आयी पाठ-भिन्नताओं को चार उदाहरणों द्वारा विस्तार से प्रस्तुत किया गया है।

Ratnaguṇasañcayagāthāvyākhyā *193-214*

In the previous issues of Dhīḥ, chapters 1-25 of Haribhadra's commentary on the Ratnaguṇasañcayagāthā have been published. The present issue includes the text of chapters 26-32.

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ཀློམ་གྱི་ངོ་སྤྲོད་མདོར་བསྡུས།

བཅོམ་ལྡན་འདས་ཀྱི་བསྟོད་པ་ཁག་གསུམ།　　༡ - ༨

དུས་རབ་འདོན་ཐེངས་འདིའི་ནང་བཀོད་པའི་བཅོམ་ལྡན་འདས་ཀྱི་བསྟོད་པ་ཁག་གསུམ་ལས་སྔ་མ་ནི། འཕགས་པ་ཡུལ་འཁོར་སྐྱོང་གིས་ཞུས་པའི་མདོ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོའི་ལེའུ་གཉིས་པ་(ཧོ་ཧུ་ཀུ་ཨང་། ༦༢ སྡེ། བཀའ། དཀོན་བརྩེགས། ང ཤོག་གྲངས་ ༢༤༣བ༧) ལས་དང་། བསྟོད་པ་ཕྱི་མ་གཉིས་ནི། དམ་པའི་ཆོས་པདྨ་དཀར་པོ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོའི་སྔོན་གྱི་སྦྱོར་བའི་ལེའུ་(ཧོ་ཧུ་ཀུ་ཨང་། ༡༡༣ སྡེ། བཀའ། མདོ་སྡེ། ཇ ཤོག་གྲངས་ ༦༤ན༨ དང་། ༦༥ན༨) ལས་ཟུར་འདོན་ཕྱོགས་བཏུས་ཀྱིས་འདིར་པར་སྐྲུན་ཞུས་པ་ཡིན།

མདོ་སྡེ་གསེར་འོད་དམ་པ་ལ་བསྒྱུར་ཞུས་དང་དཔྱད་པ།　　༤ - ༨༨

ཆེད་ཀློམ་འདིའི་ནང་རྒྱ་ཆེ་བའི་རྒྱ་གར་ནང་པའི་ཀློམ་གཞུང་གི་སྐོར་མདོར་བསྡུས་བཤད་པའི་རྗེས་སུ་ལེགས་སྦྱར་ནང་པའི་གསུང་རབ་རྣམས་ལ་དག་བཅོས་དང་བསྒྱུར་ཞུ་བྱ་ཕྱོགས་ཀྱི་འཆར་གཞིའི་སྐོར་བཤད་ཡོད། སློབ་དཔོན་དཔལ་བོའི་སྐྱེས་རབས་ཕྱིང་བར་སྐུ་ཞབས་ཧེན་ཊ་རིག་ཀན་(Hendrik Kern)ཡིས་ཞུས་བསྒྲིགས་གནང་བ་དང་། སྐུ་ཞབས་ཇེ་ཁོབ་ས་མུལ་ས་པེ་ཡར་(Jacob Samul Speyer)གྱིས་དབྱིན་སྐད་དུ་བསྒྱུར་ཡོད། ལོ་ཤས་སྔོན་པར་མ་དེ་གཉིས་པོ་མཉམ་བསྡེབས་ཀྱིས་རྒྱ་གར་ནང་པར་མ་གསར་པ་ཞིག་པར་བསྐྲུན་ཞུས་ཡོད་ཀྱང་། དེ་འདྲའི་རིགས་ཀྱི་བསྒྱུར་ཞུ་མི་རུང་བའི་དཔེ་མཚོན་བཀོད་པའི་སྒོ་ནས་དེ་ལ་དཔྱད་ཞིབ་དང་འབྲེལ་བའི་སྐོར་ཆེད་ཀློམ་འདིའི་ནང་བཀོད་ཡོད། སྐུ་ཞབས་ཇོ་ཧན་ནེས་ནོ་བེལ་དང་ཕྲོ་ཊས་ཨོག་ཏོར་སེ་ཀེ་ཇར་ཝོ་(Johannes Nobel and Prods Oktor Skjervo) གཉིས་ཀྱིས་མདོ་སྡེ་གསེར་འོད་དམ་པ་ལ་ཉམས་ཞིབ་རྩེ་ཕུད་གནང་བ་ཞིག་ཡོད་རུང་མདོ་དེའི་ལེའུ་བཅོ་བརྒྱད་པའི་ཚིགས་སུ་བཅད་པ་དང་པོ་བཞི་དཔེ་མཚོན་དུ་བཀོད་པའི་སྒོ་ནས་མདོ་དེའི་བསྒྱུར་སྒྲིག་བྱེད་པར་དཀའ་ངལ་ཇི་འདྲ་ཡོད་རྣམས་ཀྱི་སྐོར་ལ་གླེང་ཡོད།

འདུལ་བ་གཞིའི་དགེ་འདུན་དབྱེན་འབྱེད་པའི་གཞིའི་ལེགས་སྦྱར་གྱི་ཚིགས་སུ་བཅད་པ་གཅིག་གི་ཞུས་བསྒྲིགས་སྐབས་འཕྲད་པའི་དཀའ་ངལ་སེལ་ཐབས་དང་། པར་མ་གཏན་འབེབས་བྱེད་རྒྱུར་བོད་འགྱུར་གྱི་གཞུང་ཁོ་ནས་ཕན་ཐོགས་སུ་འགྱུར་ཚུལ་དང་དེའི་གལ་གནད་ཀྱི་སྐོར་ཡང་བསྟན་ཏེ། ཆེད་རྩོམ་འདིའི་མཐར་སྐུ་ཞབས་ནོ་བེལ་དང་སེ་ཀེ་ཛར་ལོ་གཉིས་ཀྱིས་ཞུས་བསྒྲིགས་བྱས་པའི་མདོ་སྡེ་གསེར་འོད་དམ་པའི་པར་མ་ཡང་ལྷན་ཐབས་ཀྱི་ཚུལ་དུ་བཀོད་ཡོད།

འོད་སྲུང་གི་ལེའུའི་དེ་ཨ་ན་ག་རིའི་པར་མ། ༨༤ - ༨༥

སྤྱི་ལོ་བརྒྱ་ཕྲག་བཅུ་དགུ་པའི་མཇུག་ཏུ་ཤར་ཏུར་ཀིསྟན་གྱི་ཡུལ་ནས་འོད་སྲུང་གི་ལེའུའི་ལེགས་སྦྱར་གྱི་རྩ་བའི་མ་དཔེ་མཐུན་མིན་ཞིག་རྙེད་སོན་བྱུང་ཡོད། གཞུང་འདི་ལེགས་སྦྱར་གྱི་སྐད་རོ་མན་ཡིག་གཟུགས་སུ་སྤྱི་ལོ་༡༩༢༦ དང་། ༢༠༠༢ བཅས་ལོ་སྤྱི་སོ་སོར་ཞུས་བསྒྲིགས་ཀྱིས་པར་བསྐྲུན་ཐེངས་གཉིས་ཞུས་ཡོད། སྤྱི་ལོ་༢༠༠༢ ལོར་པར་བསྐྲུན་ཞུས་པ་དེའི་ཁྱད་ཆོས་ནི་ཞུས་བསྒྲིགས་བྱས་པའི་མདོ་དང་དེའི་ཆེས་གསལ་བའི་ལེགས་སྦྱར་གྱི་རྩ་བའི་མ་དཔེའི་འདྲ་བཤུས་ཀྱང་མཉམ་དུ་པར་བསྐྲུན་ཞུས་ཡོད། དེ་ལ་བརྟེན་ནས་པར་མ་མཚུངས་བསྡུར་ཉམས་ཞིབ་དང་འབྲེལ། ད་ལྟའི་དུས་སུའང་ཞུ་སྒྲིག་བྱེད་རྒྱུར་དཀའ་ངལ་མང་དག་འཕྲད་བཞིན་པ་ལ་བསྒྱུར་ཞིབ་བྱེད་རྒྱུར་ཕན་ཐོགས་ཡོང་ཕྱིར་དེ་ཨ་ན་ག་རི་རོ་མན་ཡིག་གཟུགས་སུ་པར་བསྐྲུན་ཞུས་ཡོད་ཀྱང་དེ་ནི་རྒྱ་གར་ནང་ཐོབ་དཀའ་བར་བརྟེན། པར་མ་དེ་ཉིད་བོད་འགྱུར་པར་མ་དང་དེ་ཨ་ན་ག་རིའི་ཡིག་གཟུགས་སུ་ཕབ་བསྒྱུར་ཞུ་སྒྲིག་དང་སྦྲགས། མདོ་འདིའི་ཧིན་དི་དང་དབྱིན་འགྱུར་བཅས་ཀྱི་ཤན་སྦྱར་ཞིག་པར་བསྐྲུན་ཞུ་རྒྱུའི་འཆར་གཞི་ཡོད། དེའི་འཐད་དགོས་པ་རྒྱུ་མཚན་གཉིས་ཡོད། དེ་ཡང་མདོ་འདི་ནི་ཐེག་པ་ཆེན་པོའི་བཀའི་ཐོག་མའི་གྲས་ལས་གཅིག་ཡིན་པ་མ་ཟད་ཕྱིས་ཐེག་ཆེན་གྱི་གཞུང་རྩོམ་པར་ཀུན་སློང་སྐྱེད་བྱེད་ཀྱི་གཞུང་ལྟ་བུར་འགྱུར་ཡོད། དབུ་མ་པ་དང་རྣལ་འབྱོར་སྤྱོད་པའི་སློབ་དཔོན་རྣམས་ཀྱིས་ཁུངས་གཏུགས་གནང་སའི་གཞུང་དུ་གྱུར་ཅིང་། དེ་དག་གི་གཞུང་རྣམས་ནི་མདོ་འདི་ལ་གཞི་མཛད་པ་དང་མདོ་འདིའི་ལུང་འདྲེན་ཀྱང་མང་དག་ཅིག་ བླངས་ཡོད། དེ་དག་ལ་བརྟེན་ནས་

མདོ་འདིའི་རྩ་བའི་མ་དཔེ་མི་གསལ་བ་དང་སྐྱོན་ཆག་བྱུང་བ་རྣམས་ཁ་སྐོང་བྱེད་རྒྱུར་ཕན་ཐོགས་བྱུང་ཡོད།

ཕྱི་རོལ་པའི་རྒོལ་བ་ལྡོག་པ་ལ་ནང་པའི་དགེ་སློང་གི་སློབ་གཉེར་ཞེས་པའི་སྐོར་ལ་སློབ་དཔོན་ལེགས་ལྡན་འབྱེད་ཀྱི་བརྩམས་གཞུང་ལ་དཔྱད་ཞིབ་དང་འགྲེལ་བརྗོད། ༧༤ - ༨༡

ཆེད་རྩོམ་འདིའི་ནང་སློབ་དཔོན་ལེགས་ལྡན་འབྱེད་ཀྱིས་ཤེས་རབ་སྒྲོན་མའི་ནང་བསྟན་པའི་འཕྲོས་བཤད་དང་ཁ་སྐོང་གི་ཚུལ་དུ་བཀོད་པ་འགའ་ཞིག་གཞུང་ཕྱི་མོའི་ཆ་ཤས་མིན་པར་ཕྱིས་གཞན་གྱིས་བསྣན་ཞེས་བསྒྲུབ་རྒྱུའི་འབད་བརྩོན་བྱས་ཡོད། དེ་ཡང་ཞར་ལ་བཤད་པས་ཚོག་གོ་ཞེས་པ་ལྟ་བུ་བཀོད་པ་དང་། དབུ་མ་སྙིང་པོའི་ཚིག་ལེའུར་བྱས་པ་དང་དབུ་མ་སྙིང་པོའི་འགྲེལ་པ་རྟོག་གེ་འབར་བའི་གཞུང་གི་དོན་མདོར་བསྡུ་བའི་སྒོ་ནས་དེར་བསྟན་ཡོད། ཞར་བྱུང་དུ་བཤད་པའི་གཞུང་ཚིག་དེ་རྣམས་ནི་རྟོག་གེའི་རིག་པ་ལ་སློབ་གཉེར་བྱེད་པའི་སློབ་མ་རྣམས་ཀྱིས་སློབ་དཔོན་གྱི་བཀའ་ཁྲོལ་བཞིན་དེར་བསྣན་པ་ལྟར་སྣང་། ཤེས་རབ་སྒྲོན་མ་དང་དེར་གསལ་བའི་དབུ་མ་སྙིང་པོའི་ཚིག་ལེའུར་བྱས་པ་དང་དེའི་འགྲེལ་པ་རྟོག་གེ་འབར་བའི་མདོར་བསྟན་གྱི་གཞུང་རྣམས་སློབ་དཔོན་པྲ་ཛྙཱ་ཀར་མི་ཏྲས་ཕྱི་ལོ་༡༣༠ ནས་ ༡༣༢ ནང་རྒྱ་ནག་གི་སྐད་དུ་བསྒྱུར་ཟིན། དེས་ན་དབུ་མ་སྙིང་པོའི་ཚིག་ལེའུར་བྱས་པ་དང་དེའི་འགྲེལ་པ་རྟོག་གེ་འབར་བའི་གཞུང་གི་ཆ་ཤས་གང་དག་ཤེས་རབ་སྒྲོན་མར་མདོར་བསྟན་གྱི་ཚུལ་དུ་གསལ་བ་རྣམས་ཀྱི་གཞི་རྟེན་ཡིན་པ་དེ་ནི་ཕྱི་ལོ་ ༡༣༠ ནས་ ༡༣༢ སྔོན་དུ་མཛད་ཅེས་ཐབས་མཁས་པོའི་སྒོ་ནས་སྒྲུབ་པ་ནི་འོས་པ་ཡིན། དེར་བརྟེན་ཤེས་རབ་སྒྲོན་མར་གསལ་བའི་མདོར་བསྟན་རྣམས་དུས་རབས་བརྒྱད་པའི་ནང་དུ་བྱོན་པའི་སློབ་དཔོན་ལེགས་ལྡན་ཞེས་པ་ཞིག་གིས་མཛད་ཅེས་ཡ་སུ་ནོ་རི་ཨེ་ཇི་མ་(Yasunori Ejima)དང་གཞན་རྣམས་ཀྱིས་ཚོད་དཔག་བྱེད་པ་དེར་ང་ཚོས་རྩིས་མེད་དུ་འཇོག་ནུས།

ཆེད་རྩོམ་འདིའི་གླེང་བར་བྱ་བ་ནི་དབུ་མའི་སྙིང་པོ་དང་དེའི་འགྲེལ་པ་རྟོག་གེ་འབར་བའི་

བསྡུས་དོན་ཤེས་རབ་སྒྲོན་མར་གསལ་བའི་ཞར་བྱུང་དུ་བཤད་པ་རྣམས་ཡིན། དེ་ཡང་དཔྱོད་པ་པས་རིག་བྱེད་བདེན་པར་སྒྲུབ་པའི་སྒོ་ནས་ཐམས་ཅད་མཁྱེན་པ་བཀག་པའི་རྩོད་སྤྱོད་ཀྱི་སྐོར་ཡིན། དབུ་མའི་སྙིང་པོ་དང་དེའི་འགྲེལ་པ་རྟོག་གེ་འབར་བའི་དཀའ་རྙོག་རྣམས་ལ་བརྟེན་ནས་གཞུང་གི་ཆ་ཤས་ཏེ་ཤེས་རབ་སྒྲོན་མར་གསལ་བའི་ཞར་བྱུང་དུ་བཤད་པ་རྣམས་བརྒྱ་ཕྲག་བརྒྱད་པའི་ནང་བྱོན་པའི་སློབ་དཔོན་ཞིག་གིས་མཛད་ཅེས་ཨེ་ཛི་མ་(Ejima)ལ་སོགས་པ་མཁས་པ་གཞན་རྣམས་ཀྱིས་འདོད་དགོས་པ་བྱུང་ཡོད། དེའི་འཐད་ལ་ཞར་བྱུང་དུ་བཤད་པ་རྣམས་ནི་སློབ་དཔོན་གྱིས་དབེ་འཁྲིད་གནང་བ་གཞི་བཟུང་སློབ་མས་དེར་བསྣན་ཞེས་རིགས་པའི་སྒོ་ནས་སྒྲུབ་བོ། །དེ་ལྟར་འདོད་པས་འཕྲོས་བཤད་དུ་གསུངས་པ་རྣམས་ཀྱི་གསལ་བཤད་བྱེད་ཐུབ་ཅིང་། གཞུང་དེ་དག་ལས་བརྒྱ་ཕྲག་དྲུག་པའི་ནང་རྒྱ་གར་ནང་པའི་དགོན་སྡེ་ཁག་གི་རྒྱུན་གཏན་གྱི་འཚོ་བ་དང་འབྲེལ་བའི་སྐོར་ངག་འགྲོས་ཀྱི་ལམ་ནས་བསྟན་པ་དང་སྦྲགས། རྒྱ་གར་བའི་སློབ་གཉེར་གནང་ཕྱོགས་ཀྱི་སྐོར་དཔེ་མཚོན་ཙམ་ཆེད་རྩོམ་འདིའི་ནང་བསྟན་ཡོད།

ཚེས་གནའ་དུས་ཀྱི་རྒྱ་ཆ་རྙེད་སོན་བྱུང་བ་ལ་གཞི་བཅོལ་ནས་འཕགས་པ་དཔའ་བོའི་སྐྱེས་རབས་ཀྱི་ཕྲེང་བ་བསྒྱུར་བསྒྱུར་ཞུས་པ། ༨༨ - ༡༦༢

ཆེད་རྩོམ་འདིའི་ནང་གྲགས་ཆེ་བའི་ལེགས་སྦྱར་ནང་པའི་གཞུང་ལའང་འདོད་བློ་ཁེངས་པའི་པར་མ་འགའ་ཞིག་ཡོད་པ་དེ་དག་ཀྱང་བོད་འགྱུར་དང་ལེགས་སྦྱར་གྱི་པར་མ་རྙིང་གྲས་ལ་བརྟེན་ནས་ཞུ་སྒྲིག་གི་སྒྲུས་ཚད་ཆེས་ལེགས་པ་ཞིག་བསྒྲུན་ཐུབ་པའི་སྐོར་བཀོད་ཡོད། དེ་ཡང་བརྒྱ་ཕྲག་བཞི་པའི་ནང་འཕགས་པ་དཔའ་བོས་མཛད་པའི་སྐྱེས་རབས་ཕྲེང་བར་སྐུ་ཞབས་ཀརྣ་(Kern)དང་། བཻ་དྱ་(Vaidya)དང་། ཙཽ་དྷ་རི (Caudhari)དང་། མུ་ཁོ་པ་དྷ་ཡཱ་(Mukhopadhyaya)བཅས་སོ་སོས་ཞུས་བསྒྲིགས་ཀྱིས་སྤྱི་ལོ་༡༧༩༡ ༡༩༥༩ ༡༩༨༡ ༢༠༠༨ ལོར་རིམ་པས་པར་བསྐྲུན་ཐེངས་བཞི་ཙམ་ཞུས་ཡོད། པར་བསྐྲུན་ཕྱི་མ་གསུམ་པོ་ཀརྣས་ཞུས་བསྒྲིགས་བྱས་པའི་སྐྱེས་རབས་ཕྲེང་བའི་པར་མ་ལ་གཞི་བྱས་ཡོད། དེ་ནི་བལ་པོའི་ཤོག་བྲིས་རྩ་བའི་མ་དཔེ་རྙིང་པ་མ་དག་པ་

རྣམས་ལ་གཞི་བྱས་པ་ཞིག་རེད། གུས་(Albrecht Hanisch) པས་སྐྱེས་རབས་ཕྲེང་བ་དང་པོ་ནས་བཅོ་ལྔ་པའི་བར་གྱི་གཞུང་སྤྱི་ལོ་བརྒྱ་ཕྲག་བཅུ་གཅིག་པ་དང་བཅུ་གཉིས་པའི་ཤིང་ལོའི་ཏ་བའི་མ་དཔེ་སྙིང་གྲུས་ཁག་གཉིས་དང་། གཞན་ཡང་དབུས་ཨེ་ཤི་ཡའི་ཏ་བའི་མ་དཔེ་སྙིང་པར་གསལ་བའི་ཐོར་བུའི་གཞུང་རྣམས་དང་ལེགས་སྦྱར་སྐད་དུ་ཡོད་པའི་སྐྱེས་རབས་ཀྱི་འགྲེལ་པ་དང་སྐྱེས་རབས་ཕྲེང་བའི་བོད་འགྱུར་དང་། བོད་འགྱུར་དུ་བཞུགས་པའི་རྒྱ་འགྲེལ་ཁག་གཉིས་ལ་བརྟེན་ནས་གཞུང་འདིའི་དོགས་གནས་ཁག་བརྒྱད་བརྒྱ་ཙམ་གྱི་དག་བཅོས་བྱེད་ཐུབ་པ་བྱུང་། སྐུ་ཞབས་མེ་ལན་ཊས་(Meiland) སྤྱི་ལོ་༢༠༠༨ ལོར་ཁལེ་ལེགས་སྦྱར་དཔེ་མཛོད་ཁང་(Clay Sanskrit Library)གི་པར་བསྐྲུན་ཆེད་སྐྱེས་རབས་ཕྲེང་བ་དབྱིན་སྐད་དུ་བསྒྱུར་པ་དེ་ནི་ངས་(Albrecht Hanisch)ཞུས་བསྒྲིགས་བྱས་པའི་སྐྱེས་རབས་ཕྲེང་བའི་གཞུང་དེར་གཞི་བྱེད་མཁན་གྱི་མཁས་པ་ཐོག་མ་དེ་ཆགས་ཡོད། སྐྱེས་རབས་ཕྲེང་བ་བཅུ་དྲུག་པ་ནས་སོ་བཞི་པའི་བར་གྱི་གཞུང་རྣམས་ད་ལྟ་ཞུ་སྒྲིག་བྱེད་མུས་ཡིན་སྐབས། སྐུ་ཞབས་མེ་ལན་ཊས་(Meiland) ཁོ་རོ་ཆེ་(Khoroche)ནས་སྤྱི་ལོ་༡༩༨༧ ལོར་པར་བསྐྲུན་ཞུས་པའི་གོང་སློས་ལེགས་སྦྱར་ཤིང་ལོའི་ཏ་བའི་མ་དཔེ་གཉིས་པོའི་ནང་ཐོབ་པའི་པར་མ་བེད་སྤྱོད་བྱས་ཡོད། དེ་ལྟར་ནའང་ངས་གཞུང་དེའི་ཏ་བའི་མ་དཔེ་ངོ་མ་གཉིས་པོར་ཡང་བསྐྱར་བལྟས་སྐབས་ཁོང་གིས་ཞུས་བསྒྲིགས་བྱས་པའི་སྐྱེས་རབས་ཕྲེང་བ་དང་པོ་ནས་བཅོ་ལྔ་པའི་བར་གཅིག་པུ་ལའང་པར་མ་བསྟུར་སྐབས་སྣང་མེད་དུ་ཤོར་བའམ་ཀློག་མ་དག་པ་སུམ་བརྒྱ་ཙམ་སྣང་། རྒྱུ་མཚན་འདིས་ན་ལེགས་སྦྱར་གཞུང་གི་ཞུ་སྒྲིག་བྱེད་སྐབས་དེའི་ཏ་བའི་མ་དཔེ་ངོ་མ་བེད་སྤྱོད་བྱ་དགོས་པ་གལ་ཆེན་པོ་ཡིན་པའི་སྐོར་བཀོད་ཡོད།

ལྷུང་ལོ་ཅན་གྱི་ཕོ་བྲང་གི་མདོའི་པར་མ་གསར་པ། ༡༥༣ - ༡༩༣

ལྷུང་ལོ་ཅན་གྱི་ཕོ་བྲང་གི་མདོ་ཞེས་པ་འདི་ནི་ཉན་ཐོས་སྡེ་པའི་མདོའམ་པཱ་ལིའི་ཆོས་གཞུང་ནང་རིང་པོའི་སྡེ་པ་ཞེས་པ་དང་། ཐམས་ཅད་ཡོད་པར་སྨྲ་བའི་ཆོས་གཞུང་ནང་རིང་པོའི་ལུང་གི་ཁོངས་སུ་མཇལ་རྒྱུ་ཡོད། མདོ་འདི་སྣང་བའི་མདོ་ཕྱོགས་བཏུས་བྱས་པའི་ནང་གཞུང་ཐ་དད་དུ་

སྔང་ཞིང་དེའི་རྒྱ་ནག་གི་འགྱུར་དང་བོད་འགྱུར་ཡང་ཐོབ་རྒྱུ་ཡོད། བོད་ཀྱི་བཀའ་འགྱུར་ནང་མདོ་འདིའི་ལྷ་ལི་དང་ལེགས་སྦྱར་གྱི་སྐད་ནས་བསྒྱུར་བ་གཉིས་ཀ་མཇལ་རྒྱུ་ཡོད། ཧེལ་མུཏ་ཧོཕ་མན་ (Helmut Hoffmann) གྱིས་མདོ་འདིའི་ལེགས་སྦྱར་གྱི་པར་མ་དབུས་ཨེ་ཤི་ཡ་ནས་ཐོབ་པའི་གཞུང་ཐོར་བུ་རྣམས་ལྷ་ལིའི་གཞུང་དང་རྒྱ་ནག་གི་འགྱུར་དང་བོད་འགྱུར་བཅས་མཉམ་སྦྱར་གྱིས་སྤྱི་ལོ་༡༩༣༩ ལོར་པར་བསྐྲུན་ཞུས་ཡོད། དུས་རབས་ཉི་ཤུ་པའི་མཇུག་ཏུ་ཐོབ་པའི་ལྷུང་རིང་པོའི་ལེགས་སྦྱར་གྱི་ཙ་བའི་མ་དཔེའི་ནང་མདོ་འདི་ཆ་ཚང་ཐོབ་རྒྱུ་ཡོད། མདོ་འདིའི་ཞུ་སྒྲིག་དང་བསྒྱུར་ཞུ་ཆེད་དབུས་ཨེ་ཤི་ཡ་ནས་ཐོབ་པའི་ལེགས་སྦྱར་གྱི་གཞུང་ཐོར་བུའི་པར་མ་དང་བཅས་པར་སྐྱུ་ཞབས་ལོར་སན་ཌར་(Lore Sander)དང་ཆེད་ཟིགས་ལིན་ཌི་ཌི་ཙི་(Siglinde Dietz) རྣམ་གཉིས་ནས་ཞུ་སྒྲིག་བྱེད་བཞིན་ཡོད། ཟིམ་ཤོག་འདིའི་ནང་དབུས་ཨེ་ཤི་ཡ་ནས་ཐོབ་པའི་ལེགས་སྦྱར་གྱི་གཞུང་ཐོར་བུ་རྣམས་ལ་ཞུ་སྒྲིག་སྐབས་འཕྲད་པའི་དཀའ་ངལ་རྣམས་དང་། བསྒྱུར་གསོ་བྱ་ཐབས་དང་། པར་མ་མི་འདྲ་བ་མང་པོའི་ཁྱད་པར་བཅས་བསྟན་པའི་ཕྱིར་དཔེ་མཚོན་བཞི་ཙམ་བཀོད་པའི་སྒོ་ནས་འགྲེལ་བརྗོད་བྱས་ཡོད།

བཅོམ་ལྡན་འདས་ཡོན་ཏན་རིན་པོ་ཆེ་སྡུད་པའི་ཚིགས་སུ་བཅད་པའི་
དཀའ་འགྲེལ་ཞེས་བྱ་བ། ༡༩༣ - ༢༡༨

སློབ་དཔོན་སེང་གེ་བཟང་པོས་མཛད་པའི་ཡོན་ཏན་རིན་པོ་ཆེ་སྡུད་པའི་ཚིགས་སུ་བཅད་པའི་དཀའ་འགྲེལ་གྱི་ལེགས་སྦྱར་རྒྱ་དཔེར་ཞུས་བསྒྲིགས་བྱས་ཏེ་པར་བསྐྲུན་ཞུས་པའི་རིམ་པ་ལས། ད་ལན་འདིར་འདོན་ཐེངས་སྔ་མའི་འཕྲོས་ཀྱི་ལེའུ་ཉེར་དྲུག་པ་ནས་སོ་གཉིས་པ་བར་གྱི་གཞུང་གི་ཆ་ཤས་རྣམས་ལ་ཞུས་བསྒྲིགས་ཀྱིས་པར་སྐྲུན་ཞུས་ཡོད།

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